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21 1980





The WCC World Conference on Faith, Science and the Future, Massachusetts Institute of Technology, USA, July 12-24, 1979. From left to right: Prof. Dr. David Rose, Archbishop Kirill of Moscow, a president of the conference; Metropolitan Paulose Mar Gregorios of Delhi, who chaired the conference; Dr. Paul Abrecht, Director of the WCC Working Group "Church and Society".

1979 THE JOURNAL №10 OF THE MOSCOW PATRIARCHATE ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Head of the Publishing Department
of the Moscow Patriarchate

HIERARCHS AWARDED

According to the ukases of His Holiness Patriarch **PIMEN** of Moscow and All Russia the following hierarchs were awarded:

Archbishop **Mikhail** of Tambov and Michurinsk, in connection with the 25th jubilee of his episcopal service, with the Order of St. Vladimir, 1st Class—December 15, 1978;

Archbishop **Khrizostom** of Kursk and Belgorod, with the Order of St. Sergiy of Radonezh, 2nd Class—March 12, 1979;

Bishop **Iov** of Zarsk, with the Order of St. Sergiy of Radonezh, 3rd Class—March 12, 1979;

Archbishop **Iosif** of Ivano-Frankovsk and Kolomyia, in connection with his 70th birthday, with the Order of St. Vladimir, 1st Class—April 17, 1979;

Metropolitan **Antoni** of Surozh in connection with his 65th birthday with the Order of St. Sergiy of Radonezh, 2nd Class—July 5, 1979;

Archbishop **Irinei** of Vienna and Austria, Administrator a.i. of the Baden and Bavaria Diocese, with the Order of St. Sergiy of Radonezh, 2nd Class—July 5, 1979;

Patriarch **Nicholas VI** of Alexandria, with the Order of St. Sergiy of Radonezh, 1st Class—July 23, 1979;

the hierarchs of the Alexandrian Church: Metropolitan **Parthenios** of Carthage, Bishop **Chrysostomos** of Dodona and Bishop **Chrysostomos** of Nicopolis, with the Order of St. Sergiy of Radonezh, 2nd Class—July 23, 1979;

Archbishop Dr. **Janis Matulis** of the Evangelical Lutheran Church of Latvia, in connection with the 10th anniversary of his primacy, with the Order of St. Sergiy of Radonezh, 1st Class—August 14, 1979;

Archbishop **Kassian** of Kostroma and Galich, in connection with his 80th birthday, with the Order of St. Sergiy of Radonezh, 2nd Class—August 21, 1979;

Archbishop **Damian** of Volyn and Rovno, in connection with his 80th birthday, with the Order of St. Sergiy of Radonezh, 2nd Class—August 24, 1979.

According to the ukases issued on September 7, 1979, His Holiness Patriarch **PIMEN** of Moscow and All Russia, taking into consideration their diligent labour for the good of the Church, elevated to the dignity

of metropolitan:

Archbishop **Leonid** of Riga and Latvia;

of archbishop:

Bishop **Serapion** of Irkutsk and Chita,

Bishop **Makariy** of Uman.

ON THE VISIT OF THE DALAI LAMA

His Holiness Patriarch PIMEN's Speech

Your Holiness,
It is with sincere joy that I welcome you, an outstanding religious figure of modern times and eminent Buddhist leader, to Moscow, the capital of our great country.

In this world hatred is never stopped by hatred" are words spoken by Buddha, who was filled with love for the whole world. These words ring forth as a wish to rid this world, human relations, of evil and violence. It is concern over the future of the world, the fate of mankind, that unites peacemaking initiatives and tasks Christians and Buddhists. This cooperation has been going on for many years now. Time-tested, its positive results are known to all.

Our fraternal cooperation with prominent Buddhist leaders was particularly manifested in 1977, when we held in Moscow the World Conference: "Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations".

Your Holiness, you are setting out on a journey of peace to the city of Ulan Bator, the Mongolian People's Republic, for the 5th General Conference of the Asian Buddhist Conference for Peace. Your direct participation in this standing assembly of Buddhist peacemakers as well as that of other prominent figures of present-day Buddhism, will undoubtedly lend greater authority to the Ulan Bator forum and amplify the voice of the Buddhists working for peace the world over.

Your participation testifies to the profound and sincere interest of today's Buddhist leaders in peace and security on earth and to their concern about the establishment of a lasting and just

peace in all parts of the world. Today peace on earth is the goal to which all men of good will, religious and non-religious, are striving. As peace is indivisible, so are the efforts to achieve it. Any violation of peace in our day evokes true concern and alarm on the part of peacemakers. We are aware that unfortunately there exist certain forces which continue to spur on the arms race, creating the neutron bomb and cynically describing it as a clean and humane weapon. These forces are attempting to erode the very foundations of international security.

It is the duty of all who cherish peace to do everything possible to help strengthen and extend detente and make it all-encompassing and irreversible. We are convinced in this connection that the concluding of the SALT-2 Treaty between our country and the United States is of immense importance for the strengthening of peace and international security. We believe that all peacemakers will acclaim the signing of this treaty and vigorously work for its quick ratification so that SALT-3 negotiations can start without delay.

We value highly and support all genuine efforts to turn Asia into a continent of peace and cooperation, and to eradicate hotbeds of war in this region, a thing demanded by common sense which soberly evaluates the present situation in this part of the world.

It is with love and true satisfaction, Your Holiness, that I address these words to you. With all my heart I wish you a fruitful and rewarding trip to Mongolia. I am certain that your visit to our country will also further the cause of peace. May our long cooperation with Buddhist leaders for the cause of peace expand and strengthen and bring many more blessed fruits for peace on earth, for the benefit of mankind!

Delivered at the luncheon given in honour of the Dalai Lama on June 12, 1979. About the Moscow visit of the head of the Tibetan Buddhists see 1979, No. 8, p. 15.

to His Holiness Patriarch PIMEN of Moscow and All Rus

Moscow

Most Reverend Lord,

I want to thank you for the warm reception accorded to me during my brief stop-over in Moscow. It was a pleasure meeting you and having the opportunity of talking to you over the lunch reception, which you were kind enough to host.

The visit to Zagorsk, where you have a monastery and a theological school, was very interesting. I am quite impressed.

My visits to Ulan-Ude in the Buryat Republic of the USSR and Ulan Bator in the Mongolian People's Republic were an extremely moving experience. I am hopeful that it is a reopening of the centuries-old relationship that existed between the Mongols and the Russians.

Once again thank you for your warm welcome.

With best wishes, Yours sincerely,

New Delhi, June 22, 1979

New Hegumen of the Russian St. Panteleimon Monastery on Mount Athos

To His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness, our most holy abba,

This is to inform you that in our Russian St. Panteleimon Monastery on Holy Mount Athos, in connection with the departure for home of the former hegumen, Schema-Archimandrite Avel Makedonov, on June 19, 1979, by the will of God and the common wish of the monastery brethren, my unworthy self was elected Hegumen of the St. Panteleimon Monastery on Holy Mount Athos.

In accordance with ancient traditions of Mount Athos, the installation was held on July 5, 1979. During the cere-

mony of the installation the protos Stavros of the Holy Mountain and representatives of the Holy Koinotes vested my unworthy self with the hegumen's panagia and crozier.

Your Holiness, I beg your paternal blessing upon the difficult obedience before me, an unworthy and weak man, and your most holy prayers.

Your Holiness's most humble obedient servant,

Archimandrite IEREMIA, Hegumen
of the Russian St. Panteleimon Monastery
and all the brethren in Obedience

Holy Mount Athos
July 14, 1979

To the Very Reverend Archimandrite IEREMIA,
Hegumen of the Monastery of St. Panteleimon the Holy Martyr and Healer
on Holy Mount Athos

Reverend and honoured father hegumen,

With joy I received your report dated July 14, 1979, of your election as hegumen by the brethren of the St. Panteleimon Monastery on Holy Mount Athos. I extend my warmest congratulations to you on your election to this lofty, difficult and responsible monastic obedience.

We hope that your many years of experience and God's help will enable you to carry out the new obedience on

the Holy Mountain and help you to continue and multiply the monastic deeds of your predecessors to the glory of God, for the benefit of the holy Church and to the joy of the Russian Orthodox Church, whose monks have been living and working for over 800 years in this Russian monastery; the Russian Orthodox people have deep spiritual ties with this and other monasteries on Holy Mount Athos.

May the Mother of God, Who constantly cares for Her earthly abode—

Holy Mount Athos—and its monks—the Holy Mountain dwellers—be your Helper, Patroness and Guide.

Greeting you, reverend father, and wishing you success in your future work and feats, I invoke God's blessing

upon you and all the brethren of St. Panteleimon Monastery.

With love in the Lord,

+ **PIMEN, Patriarch**
of Moscow and All Russia

August 1, 1979

**To the Very Reverend Archimandrite IEREMIA,
Hegumen of the Monastery of St. Panteleimon the Holy Martyr and Healer
on Holy Mount Athos**

Reverend and honoured father hegumen,

With love in our Lord Jesus Christ extend heartfelt greetings and congratulations to you on your election as Hegumen of St. Panteleimon Monastery on Holy Mount Athos.

I warmly wish you, reverend father, God's help in fulfilling this lofty, difficult and responsible monastic obedience placed upon you by Divine Providence and the brethren of St. Panteleimon Monastery.

May the Mother of God be your Helper, Patroness and Guide in Her earth-

ly abode in carrying on and multiplying the monastic deeds of your predecessors and strengthening and developing spiritual ties with the Russian Orthodox Church.

Begging your holy prayers before the great shrines of Mount Athos, I extend to you my sincere wishes for success in you future work and feats.

With love in the Lord,

+ **YUVENALIY, Metropolitan of Krutitsy**
and Kolomna, Head of the Department
of External Church Relations
of the Moscow Patriarchate

August 1, 1979

Visit to Czechoslovakia of Metropolitan Filaret of Kiev and Galich

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine and Chairman of the CPC Continuation Committee, visited Czechoslovakia from June 22 to July 1, 1979, at the invitation of the regional association of the Christian Peace Conference.

At the invitation of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, Metropolitan Filaret familiarized himself with the Prešov diocese (Czechoslovakian Orthodox Church) on June 24-25. On June 24, Sunday of All the Saints Who Shone forth in the Land of Russia, Metropolitan Filaret concelebrated Divine Liturgy in the Prešov Cathedral of St. Aleksandr Nevsky with Bishop Nikolai of Prešov and Bishop Kirill of Mihalovce. After the Liturgy, Bishop Nikolai gave a dinner in Metropolitan Filaret's honour.

Metropolitan Filaret took part in the proceedings of the Peace Seminar, organized by the regional association of

the CPC in Czechoslovakia, on June 26-27 in the town of Trinec. Also in attendance at the seminar was CPC General Secretary the Rev. Lubomir Miřejovský. Metropolitan Filaret read a paper at the seminar. The participants in the seminar approved a communique and statement in support of the Soviet-American SALT-2 Treaty.

Also participating in the seminar's proceedings was Hegumen Sergiy Fomin, CPC Deputy General Secretary and representative of the Russian Orthodox Church at the CPC in Prague.

A meeting was held on June 28 in Prague of CPC officials—Bishop Dr. Karoly Toth, CPC President; Metropolitan Filaret, Chairman of the CCW of the CPC, and the Rev. Lubomir Miřejovský, CPC General Secretary. Current problems in the work of the CPC were discussed at the meeting.

That day, Bishop Dr. K. Toth, Metropolitan Filaret and the Rev. L. Miřejov-

sky were received by Dr. K. Hruza, Director of the Secretariat of Religious Affairs under the Presidium of the CSSR Government.

The Rev. L. Miřejovský defended his doctoral thesis on June 29 at the John Comenius Theological Faculty in Prague. Bishop Dr. Karoly Toth and Metropolitan Filaret were present at the defence.

Telegrams Exchanged on the Occasion of the Opening of the DECR Branch in Leningrad

To His Eminence Metropolitan YUVENALIY of Krutitsy and Kolomna, Head of the Department of External Church Relations

Today, as we start work at the Branch Department of External Church Relations, we greet Your Eminence and express our best wishes for joint fruitful work for the benefit of the Russian Orthodox Church.

+ANTONIY, Metropolitan of Leningrad and Novgorod

Leningrad, August 3, 1979

To His Eminence Metropolitan ANTONIY of Leningrad and Novgorod

My warmest greetings to Your Eminence and all the workers with the beginning of work at the Branch Department of External Church Relations Leningrad. May God be with you in your lofty and responsible work.

+YUVENALIY, Metropolitan of Krutitsy and Kolomna, Head of the Department of External Church Relations

Moscow, August 6, 1979

CHRONICLE

His Holiness Patriarch Pimen of Moscow and All Russia sent a congratulatory telegram to His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia on the latter's name day (August 2). The Primate of the Georgian Church also received greetings from Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations. His Holiness Catholicos-Patriarch Iliya II responded with thanks.

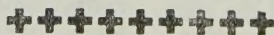
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On August 3, 1979, His Holiness Patriarch Pimen of Moscow and All Russia sent congratulations to His Holiness Patriarch German of Serbia in Belgrade on the occasion of his eightieth birthday. Metropolitan Yuvenaliy of Krutitsy and Ko-

lomna also sent a congratulatory telegram to the Primate of the Serbian Church.

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In connection with the completion of his service at the Department of External Church Relations, Archpriest Vladimir Mustafin, the director of postgraduate studies at the Moscow Theological Academy was relieved of his duties August 3, 1979, and assigned to Leningrad, permanent place of residence, to work under Metropolitan Antoniy of Leningrad and Novgorod. Hegumen Iosif Pustoutov, of the Department of External Church Relations, was appointed director of the postgraduate studies at the Moscow Theological Academy.



Services Conducted by His Holiness Patriarch PIMEN

JULY

On **July 29 (16)**, the 7th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

AUGUST

On **August 1 (July 19)**, the Feast of the Invention of St. Serafim of Sarov's relics, Patriarch Pimen attended Divine Liturgy and partook of Holy Communion in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Moscow Patriarchate.

On the eve, His Holiness conducted All-Night Vigil in the Church of St. Elijah the Prophet in Obydensky Lane, Moscow, where there is a revered icon of St. Serafim.

On **August 2 (July 20)**, the Feast of St. Elijah the Prophet, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the same church.

On **August 5 (July 23)** and **August 12 (July 30)**, the 8th and 9th Sundays after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

On **August 9 (July 27)**, the Feast of St. Panteleimon the Great Martyr and healer, Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the domestic chapel at the Patriarchate.

On **August 10 (July 28)**, the Feast of the Smolensk Icon of the Mother of God

"Hodegetria", His Holiness celebrated Divine Liturgy and, on the eve, All-Night Vigil in the Dormition Church in Novodevichy Convent in Moscow. His concelebrants were Metropolitan Yuvenaliy of Krutitsy and Kolomna, Bishop Mark of Ladoga and a large number of priests and deacons. During Liturgy, Patriarch Pimen awarded Deacon Ioann Sarychev, cleric of the Moscow Church of the Deposition of the Robe of Our Lord Jesus Christ, with a double orarion.

August 14 (1), the Feast of the Procession of the Holy Tree of the Lord's Life-Giving Cross. On the eve, His Holiness Patriarch Pimen officiated at the bearing forth of the Cross in the Patriarchal Cathedral.

On **August 19 (6)**, the Feast of the Transfiguration of Our Lord, the 10th Sunday after Pentecost, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

On **August 26 (13)**, the 11th Sunday after Pentecost, the Feast of St. Tikhon, Bishop of Voronezh, Miracle Worker of Zadonsk, His Holiness celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

That same day Patriarch Pimen attended the panikhida held by the tomb of His Holiness Patriarch Tikhon (†April 7, 1925) in the small Cathedral of the Donskaya Icon of the Mother of God in the Donskoi monastery in Moscow.

The 400th Anniversary of the Appearance of the Kazan Icon of the Mother of God

Celebration in Moscow

July 21 (8), 1979, the Feast of the Kazan Icon of the Mother of God, was additionally celebrated in all the churches of the Russian Orthodox Church.

This day, the 400th anniversary of the miraculous appearance of the holy Kazan Icon (in 1579), was celebrated with particular solemnity in Moscow and Kazan.

One of the greatly revered copies of the miraculous Kazan Icon of the Mo-

ther of God is preserved in the Patriarchal Cathedral of the Epiphany in Moscow.

Divine Liturgy on the feast day and All-Night Vigil on the eve in the Patriarchal Cathedral were conducted by His Holiness Patriarch Pimen together with the hierarchs of the Alexandrian, Russian and Hellenic Churches.

His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, attended the All-Night Vigil and Divine Liturgy. Before the beginning of the service His Beatitude was met with due solemnity.

After Liturgy, His Beatitude Pope and Patriarch Nicholas VI and His Holiness Patriarch Pimen together with the officiating hierarchs and many clerics said a festal moleben before the revered Kazan Icon of the Mother of God.

His Holiness Patriarch Pimen delivered an address [see p. 32].

In his response, the Primate of the Alexandrian Church said: "Prayer before the famous and miraculous icons of the Mother of God today as ever demands from us purity of heart, good deeds, and a spiritual life.

"We should pray before the holy Kazan Icon of the Mother of God and ask Her to strengthen, through Her intercession before our Lord, all the statesmen so that they direct their people on the path of peace, justice, happiness and recognition of human dignity which is God's law.

"Your Holiness," the Primate of the Alexandrian Church said in conclusion, "we thank you wholeheartedly for inviting us to participate in this feast. We have prayed today as true brothers in Christ. May the blessing of the Mother of God, to Whom the faithful of Russia always turn in prayer, be constantly with you, Your Holiness, with the members of the Holy Synod, the archpastors and pastors of the Russian Orthodox Church and with all your people."

As usual, after being unvested, His Holiness Patriarch Pimen, wearing the mantle, blessed the worshippers from the ambo and congratulated them cordially on the feast.

The anniversary services were conducted with spiritual exaltation. Dis-

tinguished representatives of the Alexandrian and Hellenic Churches took part in the festal services. This prayer participation was particularly gratifying for it conformed with the ancient Orthodox custom of sharing in the life of brothers and sisters in faith.

The prayer before the Kazan Icon of the Mother of God is essentially a prayer for peace and the good estate of the Russian Church. But it is also a prayer for all the Orthodox Churches, and for the world peace.

Through the intercession of the Most Pure Mother, O Lord, "grant peace to Thy world, to Thy Churches, to Thy priests, to all civil authorities, and to all Thy people..."

Festivity in Kazan

The Orthodox believers of Kazan prepared zealously for the 400th anniversary of the holy icon.

In the evening of July 19, 1979, a parastasis was said in the Cathedral Church of St. Nicholas in Kazan. The divine service was led by the dean, Hieromonk Anastasiy Metkin, Secretary of the Kazan Diocesan Administration. The mother superiors and nuns of the Convent of the Kazan Icon of the Mother of God, founded in 1579 on the site where the holy icon appeared, were commemorated.

(From the first years of its foundation, the Kazan convent became, alongside the Sviyazhsk Monastery of the Transfiguration of the Saviour, a centre of Christian culture, education and enlightenment in the Kazan area.)

The anniversary celebrations began in Kazan at 3 p. m. on July 20, in the Cemetery Church of the Orthodox Pious Sts. Feodor, David and Konstantin of Murom, where repose the relics of St. Guriy, the first archpastor of Kazan (1555-1563).

Bishop Panteleimon of Kazan, assisted by the clergy of Kazan, said a thanksgiving moleben before the Kazan Icon of the Most Holy Mother of God.

After the moleben, His Grace Bishop Panteleimon read the congratulatory message from His Holiness Patriarch Pimen [see *JMP*, 1979, No. 9, p. 4].

That same day, Bishop Panteleimon officiated at All-Night Vigil in the



Matrona Onuchina (monastic name **Mavriya**) who saw in a vision where the **Kazan Icon of the Most Holy Mother of God** was to be found

cathedral church, assisted by the local guest clergy before a large gathering of worshippers.

Divine Liturgy on the feast day was celebrated by Bishop Panteleimon with a number of priests.

After the Gospel lesson, Vladyka Panteleimon read the message from His Holiness Patriarch Pimen.

Vladyka Panteleimon also read the greetings telegram from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate.

The archpastor then delivered a homily and spoke about the appearance of the Kazan Icon of the Mother of God. The story of the appearance of this icon and the first miracles worked through by the Mother of God was written 15 years after the event in 1594 by Metropolitan Ermogen of Kazan, subsequently His Holiness the Patriarch of Moscow and All Russia.

After the festal moleben, Bishop Panteleimon blessed the believers on all four sides with the Kazan Icon of the Mother of God.

The celebrations continued for sever-

al days. On July 21, Vladyka Panteleimon officiated at All-Night Vigil in the cathedral church; on July 22, the 6th Sunday after Pentecost, he celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in a suburb of Kazan.

Archbishop Innokentiy (Borisov) of Kherson († May 26, 1857) in his sermon on October 22, called the Kazan icon "The Russian Protecting Veil"—the Protecting Veil of the Holy Mother of God over Russia. History bears witness to the special protection of the Mother of God enjoyed by our country.

From the end of the 16th century Russian missionaries successfully preached Christianity in the Eastern regions of our country and beyond its frontiers.

In the Time of Troubles (1612) under the protection of the Most Pure Mother of God the volunteers under Prince Dimitriy Pozharsky routed the Polish interventionists in Moscow. A copy of the miraculous Kazan Icon brought by the Kazan volunteers inspired the Russian warriors as they bore it in their ranks (today the holy image is in the Patriarchal Cathedral of the Epiphany). To commemorate this event, the Feast of the Kazan Icon of the Mother of God was established for all Russia on October 22, 1649.

In 1709, before the Battle of Poltava, Peter I prayed with his soldiers before the Kazan Icon of the Mother of God (from Kaplunovka Village).

In 1812, the Kazan Icon of the Mother of God protected the Russian warriors repulsing the French invaders. On October 22, 1812, the Russian Army won the first major battle after the French left Moscow.

The faithful of the Russian Orthodox Church firmly believe in and pray fervently before the Kazan Icon, the grace-bestowing copies of which are to be found in all the cities of our Motherland and many churches and chapels are dedicated to the Mother of God of this icon.

We believe that today too our prayers will be heard by the Most Pure One, all sorrow will be assuaged and our hearts will be filled with peace and ineffable joy.

Hegumen Anastasiy METKIN,
Deacon Leonid EMELIANOV,
student at the MTA



The Feast of the Smolensk Icon of the Mother of God "Hodegetria" in the Dormition Church of Novodevichy Convent of the Most Pure Hodegetria in Moscow, August 10, 1979.
His Holiness Patriarch Pimen before the festal icon after the divine service

Feast of the Smolensk Icon of the Mother of God "Hodegetria" in the Novodevichy Convent in Moscow

The Novodevichy Convent (Moscow) was founded in honour of the Most Pure Hodegetria in 1524 to commemorate the return of Smolensk to the Russian State in 1514. The Smolensk Icon of the Mother of God "Hodegetria" was brought to the convent from the Kremlin on July 28, 1525. A large cathedral was built in the cloister in honour of this revered icon. Since that time that day—August 10 (July 28)—is celebrated every year at the Novodevichy Convent as an important feast.

Divine services on the Feast of the Smolensk Icon of the Mother of God "Hodegetria" were conducted on August 9-10, 1979, in the Church of the Dormition in Novodevichy Convent by His Holiness Patriarch Pimen. His concelebrants were Metropolitan Yuvenaliy of Krutitsy and Kolomna, Bishop Mark of Ladoga, and a large number of priests and deacons.

The Icon of the Mother of God "Hodegetria" is particularly revered by Orthodox Russians. As always, the church was filled with worshippers on the eve of the feast as well as on the feast day itself.

After the festal moleben, Metropolitan Yuvenaliy delivered an address of

greetings and presented His Holiness with a Kazan Icon of the Mother of God. In response, His Holiness Patriarch Pimen said:

"Thank you, Your Eminence, for your kind words. It always gives me great pleasure to conduct divine services in this holy place, in this holy church, as I have many fond and wonderful memories of it.

"All of you, clergymen and laymen alike, are praying here with deep faith and dedication to the Blessed Virgin Mary. Yesterday I expressed the wish to all of you that the Mother of God assist you in your ascent of the ladder of virtues from earth to Heaven. 'Rejoice, O Ladder, which Jacob saw!' reads the akathistos about Righteous Jacob's vision of the ladder which reached from earth to Heaven. The Holy Fathers believed that each step of this ladder represented a particular virtue. The Mother of God, Who is our Hodegetria and Guide, aids us in our ascent of the steps of virtues from earth to Heaven.

"My warmest greetings once again on this feast; may the Most Benevolent Guide lead us up the ladder of spiritual ascent to our Lord and Saviour Jesus Christ."

Archpriest Leonid KUZMINOV

The 75th Anniversary of the Parish of St. Barbara in Edmonton, Canada

The 2nd Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia, is rightfully called by our emigrants the Day of the Russian Orthodox in Canada. On that day, June 24, 1979, the 75th anniversary of the foundation of the Parish of St. Barbara and construction of the cathedral, and the 82nd anniversary of Orthodoxy in Canada were celebrated at the Cathedral of St. Barbara in Edmonton, Alberta.

The Cathedral of St. Barbara is the spiritual centre for the faithful of the

Mother Russian Orthodox Church in Canada, therefore its feast has become the feast of all our Orthodox compatriots there.

With the blessing of His Holiness Patriarch Pimen and the Holy Synod a delegation of the Moscow Patriarchate comprising Archbishop Nikodim of Kharkov and Bogodukhov (head of the delegation); Archpriest Ioann Korol, Dean of the Cathedral of the Great Martyr St. George the Victorious in Lvov; Father Vasilii Vakulin, of the Diocese of Kiev; Protodeacon Vasilii Dialog, of the Cathedral Church of the

Annunciation in Kharkov, went to Canada to take part in the celebrations of the 75th anniversary of the Cathedral of St. Barbara held from June 18 to July 5, 1979.

We arrived in Montreal on June 18, and were met by Vladimir Ivanovich Litvin, a representative of the Cathedral of St. Barbara.

On June 19, accompanied by V. I. Litvin we arrived in Edmonton, where we were cordially welcomed by Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and, ad interim, in the USA; Archpriest John Margitich, Dean of the Cathedral of St. Barbara, by all the clerics of the Patriarchal Parishes in Canada and the parishioners.

Archpriest John Margitich said a thanksgiving moleben in the Cathedral of St. Barbara and Bishop Irinei greeted us warmly on behalf of the Canadian flock.

Archbishop Nikodim thanked all those who welcomed us and conveyed the blessing of His Holiness Patriarch Pimen to the clergy and laity of the Patriarchal Parishes.

Archpriest Ioann Korol greeted those present on behalf of Metropolitan Nikolai of Lvov and Ternopol and presented, from the believers of Lvov Diocese to the parishioners of the Cathedral of St. Barbara, two embroidered banners depicting the Great Martyr St. Barbara and the Great Martyr St. George the Victorious.

On June 20, our delegation paid an official visit to the deputy of the Prime Minister of Alberta Province, Dr. G. Horner (the prime minister himself being away). Archbishop Nikodim asked Dr. G. Horner to convey his gratitude to the Canadian Government for the cordial hospitality accorded us and presented Dr. G. Horner with an icon of the Mother of God (painted on birch bark) as a token that peace and prosperity be bestowed upon the Canadian people under the protection of the Mother of God.

That same day, our delegation, accompanied by Bishop Irinei, began its tour of the Patriarchal Parishes in Canada. Our meetings with the clergy and laity were very cordial and joyful. Our compatriots everywhere met the envoy

of the Mother Church with the traditional bread and salt and flowers, and the rectors delivered cordial welcome addresses.

On Saturday, June 23, at 6 p. Archbishop Nikodim and Bishop Irinei assisted by all our clerics conducted the All-Night Vigil in the Cathedral of St. Barbara.

On June 24, our faithful from over Alberta Province arrived at the cathedral.

At 10 a. m., Archbishop Nikodim and Bishop Irinei were solemnly met in the cathedral. The dean, Archpriest John Margitich, warmly greeted Vladyka Nikodim. The churchwarden presented the bread and salt. The younger parishioners spread the path of the archpastors with fresh flowers.

The hierarchs were assisted at the Divine Liturgy by Archpriest John Margitich, Archpriest Ioann Korol, Archpriest Germogen Cherkashin, Archpriest Petr Vlodok, Hegumen Dimitri Shchur, Archpriest Vasiliy Vakul, Archpriest John Nikolaou (Constantinople Church), Archpriest Miron Panceuk (Romanian Church), Archpriest Nikanor Shimko, Archpriest seniy Melnik, under obedience in Canada, and Protodeacon Vasiliy Diol.

At the Lesser Entrance, with the blessing of His Holiness Patriarch Pimen, Archbishop Nikodim raised Hegumen Dimitriy to the rank of archmandrite.

Vladyka Nikodim delivered the sermon: "The Ways of the Human Heart."

Archpriest I. Korol preached after the Communion Verse.

After the festal moleben, Archbishop Nikodim presented the patriarchal awards: the Order of St. Sergiy of Radonezh, 2nd Class, was awarded Archpriest J. Margitich and to Archpriest Germogen, a senior cleric of the cathedral; Dimitriy Belozor, churchwarden of the cathedral, received the patriarchal certificate bestowed upon the cathedral and the parish on the occasion of their 75th anniversary. Vladyka Nikodim presented Bishop Irinei with an icon of the Mother of God.

Then a panikhida was said for the founders of Orthodoxy in Canada: His Holiness Patriarch Tikhon († April 20, 1909).

25) then the Archbishop of the Aleutians and North America, he was the first of the hierarchs of the Russian Orthodox Church to visit Canada, and consecrated the first Orthodox church in the country; His Grace Pantheon Rudyk († October 2, 1968), the first Archbishop of Edmonton and Canada; the clergymen and laymen who lived to help establish Orthodoxy in the land of Canada.

Bishop Irinei read the telegram from His Holiness Patriarch Pimen: *On this day of a luminous ecclesiastical feast—the 75th anniversary of the Parish of St. Barbara in Edmonton, we send our heartfelt greetings to Your Grace, to the reverend rector, and to the parishioners of this holy temple and all the pious flocks of our parishes in Canada. Filled with spiritual joy, prayerfully remember, in these jubilee days, the first Russian preachers of the Word on the American continent—St. German of Alaska, St. Innocent of Moscow, and other zealous labourers in the vineyards of Christ whose apostolic work has served to spread Orthodoxy in Canada. Through their prayers and intercession, may the Chief Shepherd our Lord keep you all firmly in peace, love and concord, strengthening you on the path to spiritual perfection and bestow upon you His rich mercies.*

With love in our Lord Jesus Christ,
+ PIMEN, Patriarch
of Moscow and All Russia

Then His Grace read the telegrams of greetings from Metropolitan Yuveniy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and Metropolitan Filaret of Lvov and Galich, Patriarchal Exarch for the Ukraine.

"Many Years" led by Protodeacon Diolog was sung in honour of His Holiness Patriarch Pimen, Queen Elizabeth (according to local custom), the people of Canada and our country, their families and parishioners and all Orthodox Christians.

A youthful choir of the Cathedral of St. Barbara conducted by Cyril Holden, organist at the Edmonton University, participated at the Divine Liturgy. Present during the service at the ca-

thedral were Bishop John A. Langston of the Anglican Church in Canada, the Rev. J. R. Brown (United Church of Canada), and other guests.

A jubilee banquet was held in the afternoon during which Archbishop Nikodim made a speech. He noted that the feast was a joy for the entire Russian Church, and an honour for all her faithful sons and daughters. "I prayerfully wish you," said Vladyka Nikodim, "to follow worthily the holy path of faith of your fathers in the future as well."

Archpriest John Margitich replied on behalf of the parishioners of the Cathedral of St. Barbara: "The representatives of His Holiness Patriarch Pimen have enhanced our celebrations and increased its importance making our jubilee a historical feast of Orthodoxy in Canada". He and those who took the floor after him conveyed their filial gratitude to His Holiness Patriarch Pimen and assurances of loyalty to the Mother Russian Orthodox Church.

* * *

On June 20, we visited the Church of Sts. Peter and Paul in Chagor where the churchwarden, Mikhail Semenyuk, a Bukovinian, met us with the traditional bread and salt.

We saw the Church of the Dormition of the Holy Mother of God in the Parish of Shandro. The churchwarden, Ivan Shandro, who is also a Bukovinian welcomed us with bread and salt. Preserved in this church is the Episcopal Benedictory Certificate bestowed by Archbishop Tikhon of the Aleutians and North America on August 15, 1904; the certificate reads: "Through our Lord's mercy, humble Tikhon, Bishop of the Aleutians and North America. Herewith we express our archpastoral gratitude and invoke God's blessing upon the builders of the Church of the Dormition on the territory of Alberta in Canada, for their labour for the good of the Orthodox Church in North America."

We visited the Church of St. Nicholas in Dezerlis and the Sts. Peter and Paul Church in Bonnyville. We were warmly welcomed by the rector, Archpriest Arseniy Melnik, the churchwardens and representatives of sisterhoods.



Archbishop Nikodim of Kharkov and Bogodukhov presenting the Order of St. Sergiy of Radonezh, 2nd Class, to Archpriest John Margitich, Dean of the St. Barbara Cathedral in Edmonton (upper photo) and to Archimandrite Germogen Cherkashin June 24, 1979



Archbishop Nikodim conducted molebens in all the churches, delivered homilies and in the cemeteries adjoining the churches said panikhidas for the founders of Orthodoxy in Canada. With tears in their eyes our compatriots came up to be blessed by the archpastors and to thank them for the visit. They wholeheartedly welcomed the distinguished guests in parish houses which they call *galya*.

Not far from Shandro is Willington where we visited a private museum which is, however, of countrywide significance—museum of history of our emigrants to Canada—founded by Vasilii Zozulya, who is a zealous preserver of the customs and culture of our fore-

fathers; he himself comes from Evina (Russky Banilov Village and Cheremosh).

V. Zozulya (he is over 80 now) and his wife have received two certificates from the Canadian Government for founding the museum and adding exhibits. They welcomed us wholeheartedly. The day we visited the museum was the 50th anniversary of the Zozulyas' wedding. We congratulated them from the bottom of our hearts. Vasilii Nikodim presented the museum with an Ukrainian souvenir and made an entry in the Visitors' Book.

On Thursday, June 21, we visited the Church of the Holy Trinity, Spirit River which is one of the most distant parishes, and on June 22 we went to the Church of Sts. Peter and Paul in North Star.

On our way to North Star, we were warmly welcomed in his home by parishioner Nicholas Osypyuk in Cold-Prairie. Archpriest Nikandr Shcherbakov, the rector, and parishioners greeted us cordially.

In the morning of Saturday, June 23, we went to the churches of the Ascension in Calmar, of the Holy Trinity in Thorsby, of the Nativity of St. John the Baptist in Goren where we were warmly welcomed by the rector, Archpriest Petr Vlodek, the churchwarden and believers.

On Monday, June 25, we called on the Anglican Bishop John Langston in Edmonton. Later we went to the Orthodox Cathedral Church of the Great Martyr St. George the Victorious and were cordially welcomed by the dean, Archpriest John Nikolaou.

At midday we went to the Church of the Dormition of the Most Holy Mother of God in Shishkovtsy and the Church of the Nativity of St. John the Baptist in Chipman. At 6 p. m. we attended a service in the Church of the Ascension in Skaro.

On June 26, our delegation was cordially welcomed by Dr. R. Steinbock, Governor of Alberta, who is an Ukrainian. He told us about the history of our emigrants and noted his deep respect for the culture of our people. He speaks Ukrainian which he picked up when he was studying in school. He is the children of our emigrants. Hi



Archbishop Nikodim and Bishop Irinei at the Orthodox cemetery in the settlement of Vostok. In the background — the parish Church of the Exaltation of the Holy Cross

er had rendered considerable assistance to the emigrants.

In the afternoon we were warmly welcomed by the parishioners of the Church of St. James, the Lord's Brotherhood in Meander. A benedictory certificate bestowed by Archbishop Tikhon of the Aleutians and North America, who had consecrated the church, is preserved there also.

Later we visited the Church of St. John the Baptist in Vegreville.

On June 27 and 28, we toured the National Park situated 60 km south of Edmonton.

In the evening of Saturday, June 30, we attended All-Night Vigil in the Cathedral of St. Barbara.

On July 1, the 3rd Sunday after Pentecost, Archbishop Nikodim and Bishop Irinei concelebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Nisku. The rector, Archpriest Petr Vlodok, the churchwarden, Petro Fyodor, and the sisterhood warmly greeted the guest.

A panikhida was said by the grave of Archbishop Panteleimon. Archbishop Nikodim spoke of the labour of His

Grace Panteleimon in his zealous service of the Mother Russian Church and of all those reposing there who had contributed to the cause of uniting the Russian flock in the diaspora.

"Many Years" was sung after the moleben devoted to the national holiday of Canada, the 112th anniversary of the country.

In the evening, Bishop Irinei said a farewell moleben for the guests who were leaving for their country.

On Monday, July 2, we visited the Church of the Resurrection in Boyle, then the churches of St. Elijah the Prophet in Pakan and of the Holy Trinity in Smoky Lake where Archpriest Arseniy Melnik is the rector.

On July 3, our delegation called on the Mayor of Edmonton, Dr. S. Pirvis. Archbishop Nikodim cordially thanked the mayor for the warm hospitality accorded them.

In conclusion we would like to mention our feelings upon visiting in Vostok the parish of the Church of the Exaltation of the Holy Cross and its historical cemetery on June 25. Divine Liturgy was celebrated there in 1897

for the first time in the land of Canada [see *JMP*, 1978, No. 7, p. 19]. Archbishop Tikhon of the Aleutians and North America (later His Holiness the Patriarch) visited our believers there in 1904 for the first time and celebrated Divine Liturgy. Today, there is a new church which was built in 1942 to replace the two churches consumed by fire. Near the church is an obelisk with a cross on top and a portrait of His Holiness Patriarch Tikhon. Below there is an inscription in Carpatho-Russian [see p. 17].

After the thanksgiving moleben in the church everybody went to the cemetery where they prayed for the repose of the souls of His Holiness Patriarch Tikhon and all Orthodox toilers in this land by the graves of the pioneer pastors.

On this spot Archbishop Nikodim delivered a heartfelt address.

A Monument to the Immortal Feat of Faith

(Archbishop Nikodim's Address)

Beloved fathers, brothers and sisters, dear countrymen, zealous propagators of the faith of your forefathers, the builders of this historical Church of the Exaltation of the Holy Cross built on the spot where the first Orthodox altar was erected by your fathers in the land of Canada. They called their parish "Vostok" (the East) which symbolizes its historical importance.

This is the place where the holy feat of faith of your fathers was accomplished 82 years ago in 1897, on the Feast of Sts. Peter and Paul the Holy Apostles. Two priests from the Russian Orthodox Mission in San Francisco: Archpriests Dimitriy Kamenev and Vladimir Aleksandrov celebrated the first Divine Liturgy in the land of Canada in the houses of Fyodor Nemirsky and Fyodor Fur, because there were no Orthodox churches there at that time, and thus began the birth of Orthodoxy in Canada ...

During today's divine service in your holy temple, and here among the graves of your fathers and grandfathers, we feel special veneration. Those who repose here, far away from their Mother-

land—Holy Russ, were the first to lay the cornerstone of faith in the foundation of an Orthodox temple in this land new to them, as a token of their loyalty to Holy Orthodoxy, as an ever-bearing witness to their faith in the Triune God and love for Him. We stand now amidst the white crosses which crown and bless the graves of those who have died here—ordinary farmers from Volhynia, Galicia and Bukovina.

I can hardly find words in praise of their pious feat for its historical significance is invaluable. They were trained for toilsome missionary activities. When I was a boy my mother told me about her two brothers who had to leave their native country and their fortune in the New World. Under the Austro-Hungarian domination, Ukrainians had to part with heavy hearts and tears in their eyes from their parents and dear ones and leave for distant lands, to escape poverty, hunger and cold.

We are convinced that, although materially poor, they were rich in spirit for they based their life in this land on the Gospel behest: *Man shall not live by bread alone* (Mt. 4. 4). Finding themselves far away from their native country and people these ordinary men carried out, with the burning faith of their forefathers, the holy mission ordained by God, just as it was given to simple fishermen—the Holy Apostles—by our Lord. They lit the candle of Holy Orthodoxy in this distant land; they built here, in this settlement of Vostok, the first Orthodox temple and dedicated it to the Holy Giving Cross, thus expressing their loyalty and love before God for the Lord Who was crucified for the salvation of the world and their steadfast hope in Him. By their life they gave a good example to all their consanguineous brothers scattered throughout Canada, of preserving the faith of their forefathers. They have erected thereby an eternal monument to themselves—a church of the Living God in which their labour, faith, hope and love were blessed by prayer.

Being zealous for the glory of God and imitating the piety of their forefathers, our compatriots, with their



THE ABALATSKAYA ICON OF THE MOTHER OF GOD

In the margin: left — St. Simeon of Verkhoturie and St. Nicholas; right — the Martyr St. Vasiliy of Mangazeya and St. Mary of Egypt. The icon is in the Church of the Resurrection (Voskresenie Sloveshcheye), at Uspensky Vrazhek (now—Nezhdanova Street), Moscow





**newly restored frescoes of the 16th century in the Church of the Nativity of the Blessed Virgin
in Vozmishche, Volokolamsk**



The Patriarchal Cathedral of the Epiphany. His Holiness Patriarch Pimen blessing the worshippers with the revered Kazan Icon of the Mother of God, which is always in the Patriarchal Cathedral. It is an ancient copy of the miraculous Kazan Icon which appeared in 1579 in Kazan (see p.

lands, converted these formerly impassable marshes into fruitful plantations and blessed the land which gave them refuge by building this Orthodox house of worship. Imitating the zeal of the Holy Apostle Paul and inspired by the Holy Spirit, they did this for the Gospel's sake that they might be partakers thereof (1 Cor. 9. 23).

But, to our deep regret, some people (among them even pastors) did not realize that they were being called to missionary work and, without thinking of God's dispensations, deepened the dissension among the scattered sons of the Russian Orthodox Church. Instead of bearing witness to Holy Orthodoxy they preferred destructive dissension, forgetting that the Church is ordained by God for spiritual gathering and the union of men in the Body of Christ, and they involved the faithful in secular records and quarrels.

In this way whether they desired it or not, they incited hatred among brothers of one faith, creating great evil, i. e. division which destroys the children of Christ's Church spiritually and morally. They did not heed the Lord's voice, and they not only did not increase Christ's flock gathered earlier in this foreign land far away from their native country, but decreased it and betrayed and defamed their Mother Church—the Russian Church.

God's right hand showed them another road: "putting aside all worldly cares", through love for one another to let the world, unacquainted with Holy Orthodoxy, partake of the spiritual treasure—the piety of our believing people who have given a host of great ascetics to the Orthodox Church; their names adorn both the Churches Militant and Triumphant.

Today, we bend our heads reverently before the graves of our compatriots, simple farmers, who, with sincere hearts and pure consciences, without personal considerations, submitting with love to God's commandment and being zealous for God's glory, subjugated only the temporal, earthly things to the divine and eternal. As followers of the Holy Apostles of Christ they worked hard to establish Holy Orthodoxy and for its prosperity in earth.

In this difficult apostolic mission, the Russian Orthodox Church gave financial aid to the immigrants in Canada, first through the Russian Orthodox Mission in America, and later through the ruling hierarchs of the Aleutian and North American Diocese whom the immigrants asked for priests to be sent out to them.

The priests, sent out to guide them, strengthened the spirit of our compatriots and kindled in them zeal for the plenitude of grace and purity of Holy Orthodoxy. The Holy Church will remember with gratitude the names of these pastors for ever: Archpriests—Dimitriy Kamenev, Vladimir Aleksandrov, Ioann Lopushinsky and Iakov Korchinsky; Fathers Skibinsky and Fikula; Archbishop Panteleimon Rudyk and others.

Their great work is being diligently continued today by your pastors headed by their archpastor; they have been sent to you to guide you spiritually by the paternal care of the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen.

The history of your parish bears in golden letters the words inscribed in Carpatho-Russian on the obelisk topped with a cross—the monument to His Holiness Patriarch Tikhon that stands near your church:

«В Бозі почивший Всероссійський Патріарх Тихон. Светло Православія. На сем месци красувався первий руско-православный храм в Канаде, ставший розширителем православно Христовой веры по всей Канаде. Храм бил приукрашен чудотворною иконою Божіей Матері и мощами святых из Афонской Горы. Архієпископ, а впоследствии Бл (аженой) п(амяти) Патріарх всея Русі Тихон, освящав сей храм—сей памятник. Сооружено во славу Божию в память теперешним и грядущим покольням. Прихожанам первой Святыне Православія на Восток, Альта (Альберта.—Ред.). Канада».

"Patriarch Tikhon of All Russia fallen asleep in the Lord. A Luminary of Orthodoxy. On this spot the first Russian Orthodox church was built in Canada, and from here the Orthodox faith of Christ spread throughout Canada. The church was adorned with a

miraculous icon of the Mother of God and relics of saints brought from Mount Athos.

“Archbishop Tikhon (later Patriarch of All Russia of blessed memory) consecrated this church. The monument is erected to the glory of God to remind this and future generations of the first parishioners of Holy Orthodoxy in Vostok, Alta [Alberta], Canada.”

Mention should also be made reverently of another monument you have erected here where the inscription reads:

«Присвячено на пошану членам основникам нашої парафії, спочиваючим тепер на цьому цвинтарі. Вони були піонерами в цій околиці від 1896 р. і дня 18-го липня 1897 р., вперше на канадській землі відслужилась руска православна літургія.

Русско греко-православна парафія Пресвятой Тройці, Восток-Алберта».

“Erected to commemorate the founders of our parish who now repose in this graveyard. They were the pioneers in this region from 1896, and on July 18, 1897, the first Russian Orthodox Liturgy was celebrated on Canadian soil.

“The Russian Greek Orthodox Parish of the Holy Trinity, Vostok, Alberta”.

These two sacred monuments as well as the benedictory certificates bestowed when the churches were consecrated by Bishop (later archbishop) Tikhon of the Aleutians and North America, reverently preserved in many churches in Canada, bear witness to the spiritual brotherhood of Orthodox people in this country, people who were gathered together by God's right hand into the blessed Plenitude of the Mother Church—the Russian Orthodox Church through the zealous efforts of the future Patriarch. Deviation from this blessed brotherhood of the sons of God cannot be justified by any arguments, for such arguments can only be the counterposing of the human will to Divine Providence.

We are sincerely grateful to your archpastor, His Grace Bishop Irinei, who has offered to accompany us on our tour to get acquainted with the living history of Holy Orthodoxy in Canada and with this God-blessed spot where we are now standing. From here Orthodox piety spread through this land by the action of the Holy Spirit.

Beloved compatriots, you, who are sons and daughters of those resting here, know the price of their difficult feat. Your fathers preserved sacred the unity of faith from destructive temptations, discord and hatred; they served single-mindedness with all Plenitude of the Mother Church served the Triune God.

Your fathers planted and labored after this blessed vineyard of God. Take good care of this treasure of your forefathers' faith, protect it from the encroachments of those who would tear apart Christ's Robe.

You and we should *have a zeal of God, and according to knowledge* (Rom. 10. 2), so as to preserve and increase the spiritual heritage of this thousand-year-old feat of faith of the Russian Mother Church.

Let us, dearly beloved, be sensible, loyal, placing our hope in the Lord on His blessed help, being strengthened by prayer with love for Him and for each other, in order to receive the Gifts of the Holy Spirit and to fulfill sinlessly the will of our Lord Who loves us, being concerned *to retain God in knowledge* (Rom. 1. 28) *redeeming the time, because the days are evil* (Eph. 5. 16).

Dearly beloved, in these sacred minutes of prayer in the midst of your fathers' graves, I recall the words of a certain starlets who said: “One who does not honour the graves of his ancestors, has no right to expect respect towards himself.” The crosses on the graves of your fathers are sacred monuments to their eternal spiritual life in this land. We the envoys of the Mother Russian Orthodox Church, to whom our compatriots sacredly bring filial loyalty, gratefully bring from her plenitude kneeling prayer for the repose of their souls in the mansions of the righteous.

May their memory be glorious and eternal before God and the Mother Church from generation to generation and world without end. Amen.

* * *

After the panikhida the archpastor genuflected before the graves.

During our stay in Canada we warmly welcome guests of Archpriest J. M.

IN THE DIOCESES

Moscow Diocese

On July 15, 1979, the 5th Sunday after Pentecost, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy in the Church of St. Nicholas in Malyshevo Village, Ramenskoe District.

On July 29, the 7th Sunday after Pentecost, His Eminence celebrated Divine Liturgy in the Church of the Protecting Veil in Vlasovo Village, Shatura District. Crowds of worshippers came for the service.

On August 2, the Feast of the Prophet Elijah, Metropolitan Yuvenaliy officiated in the Church of the Prophet Elijah in Zagorsk on the occasion of its patronal feast. The Divine Liturgy was followed by a moleben and then the singing of "Many Years".

On August 5, the 8th Sunday after Pentecost, His Eminence celebrated Divine Liturgy in the Church of St. Nicholas in Zhegalovo Village, Melnikovo District; and on August 12, the 9th Sunday after Pentecost, in the Church of St. Michael the Archangel in Bely Rast Village, Dmitrov District.

Archimandrite Germogen, Archimandrite Dimitriy, Andrew Boris, Rector Lopushinsky, Anastasia Holden, Metro Fyodor and others, who accorded us loving hospitality.

On July 3, at 5 p.m., a farewell reception was held in Edmonton by Bishop Irinei and Archpriest J. Martitch. Many speeches were delivered in which our delegation was wished the best. Over forty people came to see us off at 2 a.m. to the local airport.

In Ottawa our delegation, accompanied by V. Litvin, Peter Vorobei, Rector of the Holy Trinity Church (Autocephalous Church of America), and Nikolai Lastochka, Secretary to Basil Yurko, Deputy to the Parliament of Canada from the Province of Alberta, called on Deputy Yurko. Archbishop Nikom asked him to convey our gratitude to the Canadian Government for the hospitality accorded us.

We visited Parliament Building where Basil Yurko showed us the State Library and session halls as well as other things of interest.

At all the services His Eminence delivered sermons and blessed the believers.

Chernigov Diocese On January 7, 1979, Christmas Day, Archbishop Antoniyy of Chernigov and Nezhin celebrated Divine Liturgy in the Cathedral Church of the Resurrection in Chernigov; during the service he ordained Hypodeacon Vasilii Dudash deacon.

On January 8, the Synaxis of the Most Holy Mother of God, Archbishop Antoniyy led Divine Liturgy in the Church of St. Parasceve in Makarovka Village, Bobrovitsa District, Chernigov Region. The Vladyka was warmly welcomed by the members of the church council and, inside the church, by the rector, Archpriest Grigoriy Pilipenko. At the end of the Liturgy, the Vladyka blessed the congregation.

On January 14, the 3rd Sunday after Pentecost, before Epiphany, the Feast of the Circumcision of Our Lord, Archbishop Antoniyy celebrated Divine Liturgy in the Church of St. Basil in Nezhin before a large congregation. The archpastor preached a sermon and then blessed each of the

Afterwards we went to the Holy Trinity Church.

That same day, we called at the Soviet Embassy in Ottawa where Counsellor A. S. Novikov welcomed us cordially.

In the evening, we were invited by Vladimir Litvin to his home for dinner on the occasion of his birthday and on the next day, July 5, Reader Peter Vorobei invited us to luncheon at his home.

We arrived in Moscow in the morning of July 6.

We convey our filial thanks to His Holiness and the Holy Synod for the honour of representing the Mother Church at the celebrations of our brothers in faith and blood in faraway Canada. We pray our Lord to grant them peace, well-being; to Keep them in all piety and purity, for their loyalty, courage, and love for the Holy Church. May God protect our peoples in peace and brotherly understanding and love for the good of all mankind and to the glory of His Holy Name!

Archpriest Ioann KOROL
Protodeacon Vasilii DIALOG

worshippers while the choir sang Christmas carols.

On January 21, the 31st Sunday after Pentecost, after Epiphany, Archbishop Antony celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Khibalovka Village, Kulikovka District, Chernigov Region. After the Liturgy, there was a funeral service according to the Order of Burial of Monks for the late rector of the church, Schema-Archimandrite Nikifor Akhrameyev. The Vladyka was assisted by Archpriest Vasilii Demidenko, Superintendent Dean of the Chernigov Church District, and other clerics of the deanery.

On February 12, the Synaxis of Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom, Archbishop Antony celebrated Divine Liturgy in the cathedral church. After the thanksgiving moleben, the archpastor was congratulated on the 14th anniversary of his episcopal consecration by the cathedral dean and secretary of the diocesan board, Archpriest Nikolai Shostak. Vladyka Antony thanked him and in his turn congratulated a cleric of the cathedral, Archpriest Ioann Fesik on his name day.

Chernovtsy Diocese On June 25, 1978, the 1st Sunday after Pentecost, of All Saints, Bishop Varlaam of Chernovtsy and Bukovina celebrated Divine Liturgy and preached a sermon in the Church of the Exaltation of the Holy Cross in Molodiya Village, Glybokaya District.

The parishioners headed by the rector, Archpriest Vladimir Borschei, and members of the church council joyously welcomed their archpastor. In the evening after Vespers, Vladyka Varlaam read the Akathistos to All Saints. The sermon during the evening service was preached by Archpastor Feodor Klimyuk.

On July 12, the Feast of Sts. Peter and Paul, Bishop Varlaam celebrated Divine Liturgy and preached in the Church of Sts. Peter and Paul in Chernovtsy. In 1978, it was forty years since its foundation. The church was consecrated by Metropolitan Vissarion of Bukovina in 1938.

Numerous parishioners and members of the church council solemnly met Bishop Varlaam; Archpriest Vasilii Kalutsky, the rector, delivered the address of welcome. During the Liturgy, the Vladyka bestowed upon the rector the patriarchal award, an ornamented cross. The choir sang prayerfully under the direction of Mother Evfalia Todoryan. After the service there was a procession round the church and "Many Years" was sung.

On July 16, the 4th Sunday after Pentecost, Bishop Varlaam celebrated Divine Liturgy and

preached in the Church of St. Demetrius Kreshchatik Village, Zastavna District. The parishioners headed by their rector, Father Evf. Vlaiko and members of the church council welcomed their archpastor joyously. After the procession the Vladyka anointed the worshippers with holy oil, then "Many Years" was sung. That evening, Vladyka Varlaam read the Akathistos to All the Saints Who Shone Forth from Holy Mount Athos.

On July 23, the 5th Sunday after Pentecost, His Grace celebrated Divine Liturgy in the Cathedral Church of St. Nicholas in Chernovtsy, and ordained Reader Vasilii Babyuk deacon.

On July 30, the 6th Sunday after Pentecost, the Feast of the Holy Fathers of the Six Ecumenical Councils, Bishop Varlaam ordained Georgiy Zozulya deacon and Deacon Vasilii Babyuk presbyter during Divine Liturgy in the cathedral church.

On August 6, the 7th Sunday after Pentecost, Bishop Varlaam celebrated Divine Liturgy in the cathedral church and ordained Deacon Georgiy Zozulya presbyter.

On August 13, the 8th Sunday after Pentecost, Vladyka Varlaam ordained Reader Vladimir Saftenko deacon, and on August 19, the Feast of the Transfiguration, presbyter, during Divine Liturgy in the cathedral church.

On August 14, the Feast of the Procession of the Most Pure Tree of the Life-Giving Cross of Our Lord, Vladyka Varlaam celebrated Divine Liturgy in the cathedral church with the blessing of water and then sprinkled the flowers brought by worshippers on this feast day with blessed water.

On October 26, 1978, the Feast of the Icon of the Mother of God and on October 30, the Feast of St. Parasceve, of Serbia, Bishop Varlaam attended the services in the cathedral church after which he read the Akathistos to the Iberian Icon of the Mother of God and to St. Parasceve of Serbia whose feast day is marked with special solemnity in Bukovina.

On November 5, the 20th Sunday after Pentecost, His Grace visited the Church of Sts. Peter and Paul in Chernovtsy. With the blessing of Vladyka Varlaam and through the efforts of the parishioners, the interior of the church was repaired.

The archpastor was solemnly met by the parishioners, members of the church council and the rector, Archpriest Vasilii Kalutsky, who delivered the address of welcome. Before the Divine Liturgy began, Vladyka Varlaam consecrated the church. During Liturgy, after the reading of the Gospel, His Grace preached a sermon on the Gospel theme of the day. After the proce-

and the church, the Vladyka, according to the custom, anointed the worshippers with holy oil.

The archpastor inspected the church and noted that everything was in good order. After the singing of "Many Years", the worshippers came to receive the bishop's blessing.

In the Vizhnitsa District, Chernovtsy Region, on the right bank of Chermush River, in the town of Bukovina-Vashkovtsy, there is the big stone church of St. Nicholas. On November 12, the 5th Sunday after Pentecost, Bishop Varlaam celebrated Divine Liturgy in this church and preached a sermon.

The archpastor was met by the parishioners, members of the church council and the rector, Archpriest Nikolai Ursulyak, who delivered the address of welcome. After the festal moleben and singing of "Many Years", Vladyka Varlaam anointed the worshippers with holy oil. That evening, the Vladyka read the Akathistos to the Dormition of the Mother of God.

On November 19, the 22nd Sunday after Pentecost, Bishop Varlaam celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Novoselitsa Village, Kelmentsy District. The rector, Archpriest Vsevolod Yakut, delivered the address of welcome when the archpastor was met with due solemnity. The Vladyka preached a homily and anointed the worshippers with holy oil. Then "Many Years" was sung.

That evening Bishop Varlaam read the Akathistos to the Icon of the Mother of God "Swift Hearken" and preached a homily.

On November 26, the 23rd Sunday after Pentecost, Bishop Varlaam celebrated Divine Liturgy in the Church of St. Nicholas in Marshintsy Village, Novoselitsa District. The rector, Archpriest Vsevolod Televka, the parishioners and members of the church council met their archpastor with due solemnity. The interior repairs to the church were completed by that day. After consecrating the church, the Vladyka celebrated Divine Liturgy and delivered a homily. After the procession, according to the custom in Bukovina, His Grace anointed the worshippers with holy oil. The local choir sang prayerfully under the direction of the choir-leader Vasilii Brabin.

That evening Bishop Varlaam read the Akathistos to the Holy Martyrs and Confessors, St. Guryos, Samonas and Abibos. The sermon was preached by Father Ioann Zaets of the cathedral church.

On May 16, 1979, Mid-Pentecost, Bishop Panteleimon of the Lvovsk Diocese and Mari, temporarily in charge of the Lvovsk Diocese, celebrated Divine Liturgy with the blessing of water in the Holy Trinity Ca-

thedral Church in Izhevsk. At the Lesser Entrance, Bishop Panteleimon with the blessing of His Holiness Patriarch Pimen raised the cathedral dean, Hieromonk Yuvenaliy Rozhin, to the rank of hegumen and bestowed upon him a pectoral cross; Father Simeon Boyarov also received a pectoral cross and Deacon Vasilii Pochivalov was raised to the rank of protodeacon. Father Gennadiy Vyatkin was awarded a kamelaukion.

May 20, the 5th Sunday after Easter, of the Samaritan Woman. On the eve, Vladyka Panteleimon officiated at All-Night Vigil in the cathedral church, and on the feast day itself he celebrated Divine Liturgy in the Resurrection Church in the town of Sarapul. With the blessing of His Holiness Patriarch Pimen, His Grace raised Father Dimitriy Yakovlev to the rank of archpriest, and bestowed a pectoral cross upon Father Ioann Naumov.

On May 22, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, the Vladyka conducted Divine Liturgy, and on the eve, All-Night Vigil, in the Transfiguration Church in the town of Votkinsk on the occasion of the patronal feast of the southern side-chapel. Father Vadim Zorin is the rector there. After the festal moleben, "Many Years" was sung.

On May 25, Friday of the 5th week after Easter, Bishop Panteleimon celebrated Divine Liturgy in the cathedral church and with the blessing of Patriarch Pimen raised Father Valentin Simonov to the rank of archpriest and bestowed pectoral crosses upon Father Vitaliy Zhuchkov and Father Grigoriy Koteyev, and a kamelaukion upon Father Leonid Korlyakov.

On May 27, the 6th Sunday after Easter, of the Blind Man, Bishop Panteleimon conducted Divine Liturgy and, on the eve, All-Night Vigil, in the Church of the Dormition in Izhevsk where the rector is Archpriest Evgeniy Laptev.

On May 30, the Apodosis of Easter, His Grace officiated at Easter Matins and Divine Liturgy in the cathedral church. After the Liturgy there was a procession round the church.

On May 31, Ascension Day, the Vladyka conducted Divine Liturgy and, on the eve, All-Night Vigil in the cathedral church.

On June 3, the 7th Sunday after Easter, of the Holy Fathers of the First Ecumenical Council, Bishop Panteleimon officiated at Divine Liturgy and, on the eve, All-Night Vigil in the Church of St. Aleksandr Nevsky in Russky Pychas Village where the rector is Father Leonid Korlyakov.

On June 4, Monday of the 7th week after Easter, Vladyka Panteleimon celebrated Divine Liturgy in the cathedral church and, with the blessing of His Holiness Patriarch Pimen, raised Father Nikolai Angelich to the rank of archpriest,

and bestowed a pectoral cross upon Father Vasilii Peshkov and a kamelaukion upon Father Petr Bylev.

On June 10, Holy Trinity Day, His Grace officiated at Divine Liturgy and Vespers with kneeling prayers and, on the eve, at All-Night Vigil in the cathedral church assisted by the dean, Hegumen Yuvenaliy, and the cathedral clergy. "Many Years" was sung on the occasion of the paternal feast.

On June 11, Holy Spirit Day; June 17, 1st Sunday after Pentecost, of All Saints; June 24, 2nd Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia, Bishop Panteleimon officiated at the services in the above cathedral.

At the Divine Liturgy on June 24, the Vladyka ordained Deacon Pavel Belokrylov presbyter, and the Monk Afanasiy Kalinin hierodeacon to serve in the cathedral church in Izhevsk.

Bishop Panteleimon preached sermons in all the churches and blessed the congregation.

Kazan Diocese

On January 7, 1979, Christmas Day, Bishop Panteleimon of Ka-

zan and Mari celebrated Divine Liturgy in the Cathedral Church of St. Nicholas in Kazan assisted by the dean, Hegumen Anastasiy Metkin, and the cathedral clergy. The Vladyka ordained Hypodeacon Viktor Kostenkov deacon to serve in the church in the town of Chistopol.

On January 8, the Synaxis of the Most Holy Mother of God, His Grace celebrated Divine Liturgy in the cemetery Church of the Orthodox Princes of Murom Sts. Feodor, David, and Konstantin in Kazan assisted by the rector Archpriest Valentin Tarasyuk and the local clergy. After the Dismissal, the archpastor, together with the assembled clergy and the congregation, sang hymns glorifying the Nativity of Christ.

On January 14, the 30th Sunday after Pentecost, before Epiphany, the Feast of the Circumcision of Our Lord, Bishop Panteleimon officiated at Divine Liturgy and, on the eve, All-Night Vigil in the Church of the Nativity of the Blessed Virgin in Ioshkar Ola, the capital of the Mari ASSR, assisted by the rector, Archpriest Evgeniy Kuttyrev and the church clergy. The church was crowded with worshippers. On the eve of the Feast of St. Serafim of Sarov, His Grace officiated at All-Night Vigil in the same church.

On February 4, the 33rd Sunday after Pentecost, Bishop Panteleimon celebrated Divine Liturgy in the cathedral church and ordained Deacon Viktor Raish presbyter to serve in the Church of the Presentation of Our Lord in Kuchka Village, Mari ASSR.

On February 18, the Sunday of the Prodigal

Son, the Vladyka led Divine Liturgy in the cathedral and, as the administrator a. i. of the Diocese, ordained Hypodeacon Sergiy Solov'ev deacon to serve in the Holy Trinity Cathedral Church in Izhevsk.

On February 26, Monday of the Cheesefasting Week, the bishop celebrated Divine Liturgy in the cathedral church and ordained Hypodeacon Pavel Belokrylov deacon to serve in the Nativity Church in Izhevsk.

On March 18, the 2nd Sunday of Lent, Bishop Panteleimon conducted Divine Liturgy and, on the eve, All-Night Vigil in the Church of the Nativity of the Blessed Virgin in Ioshkar Ola, assisted by the rector, Archpriest Evgeniy Kuttyrev, and the church clergy in the presence of a large congregation. After the Liturgy, the Vladyka proffered the cross to the worshippers.

On March 25, the 3rd Sunday of Lent, the 4th generation of the Holy Cross, Bishop Panteleimon celebrated Divine Liturgy in the cemetery Church in Kazan assisted by the rector, Archpriest Evgeniy Kuttyrev, and the local clergy in the presence of a large congregation. At the Lesson, the Vladyka bestowed a kamelaukion upon a cleric of the church, Father Vitaliy Mofeyev, a student of the Moscow Theological Academy.

On April 7, the Feast of the Annunciation of the Most Holy Mother of God, the Vladyka celebrated Divine Liturgy in the cathedral church during which he ordained Deacon Vladimir Belokrylov presbyter to serve in the Church of Sts. Peter and Paul in Gari Village.

On April 22, Easter Sunday, the Vladyka celebrated Easter Matins, Divine Liturgy and Vespers in the cathedral church. With the blessing of the Holy Synod, Patriarch Pimen, His Grace bestowed a palitsa upon Hegumen Anastasiy and Father Simeon Gorshenin to the rank of priest. The Easter messages of Patriarch Pimen and Bishop Panteleimon were read out to the congregation.

On April 24, Easter Tuesday, the bishop conducted Divine Liturgy in the cemetery Church in Kazan.

At all the services, His Grace preached sermons on the festal themes or the Gospel lessons.

On January 21, 1979, the 33rd Sunday after Pentecost, before Epiphany, during Divine Liturgy in the Cathedral Church of St. Serafim in Kirov, Bishop Panteleimon of Kirov and Slobodskoi ordained Deacon Nikolai Ishchuk deacon to serve in the Church of St. Catherine in Slobodskoi.

On February 4, the 33rd Sunday after



**op Khrisanf of Kirov and Slobodskoi celebra-
Divine Liturgy in the Dormition Church in
Nolinsk, April 29, 1979**

Bishop Khrisanf ordained Deacon Aleksiy Shilo, cleric of the Annunciation Church in town of Lalsk, presbyter to serve in the same church.

On April 1, the 4th Sunday of Lent, the Feast of Sts. Chrysanthus and Daria the Martyrs, Bishop Khrisanf celebrated Divine Liturgy in the cathedral church during which he ordained Reader Ivan Vovchek deacon. "Many Years" was sung after the thanksgiving moleben.

The dean of the cathedral, Archpriest German Dyubovtsev; the Superintendent Dean of the First District, Archpriest Serafim Isupov; and churchwarden A. G. Nelyubina congratulated Bishop Khrisanf on his name day. The Vladyka thanked them all for their heartfelt wishes and blessed the worshippers.

On April 2, 1979, was a year since the death of Archbishop Mstislav (Volonsevich) of Kirov and Slobodskoi. Vladyka Khrisanf assisted by many priests of the diocese said a panikhida at the tomb of the late archbishop in the ground floor church of the cathedral dedicated to Sts. Trifon and Prokopyi the Miracle Workers of Vyatka.

During Divine Liturgy in the cathedral church on April 15, the 6th Sunday of Lent, the Feast of the Entry of Our Lord into Jerusalem (Palm Sunday), Bishop Khrisanf ordained Deacon Stepan Vovchek presbyter.

On April 23, Easter Monday, Bishop Khrisanf celebrated Divine Liturgy in the Cathedral of St. Catherine in Slobodskoi. At the Lesser Entrance His Grace bestowed a mitre (a patriarchal award) upon Archpriest Konstantin Gulin. During Divine Liturgy in the cathedral church on April 24, Easter Tuesday, the Vladyka bestowed patriarchal awards upon Archpriest Aleksey Kryazhevskikh, of the cathedral, an ornate cross, and Archpriest German Dyubovtsev,

the rector, the Order of St. Vladimir, 3rd Class.

On April 29, the 2nd Sunday after Easter, of St. Thomas the Apostle, Bishop Khrisanf celebrated Divine Liturgy in the Church of the Dormition in Nolinsk. The archpastor was solemnly met by the members of the church council and Archpriest Anatoliy Malinovskiy delivered the address of welcome. At the Lesser Entrance, an ornate cross (a patriarchal award) was bestowed upon the rector. After the thanksgiving moleben, the Vladyka delivered a sermon.

On May 31, the Feast of the Ascension of Our Lord, Bishop Khrisanf celebrated Divine Liturgy followed by a thanksgiving moleben in the Church of the Saviour in Spaso-Talitsa Village and bestowed a kamelaukion upon the rector, Father Vasilii Galich. After the singing of "Many Years", the bishop delivered a homily to the large congregation gathered there and thanked the rector and members of the church council for their labour to promote the welfare of the parish and the church.

On June 3, the 7th Sunday after Easter, the Feast of Sts. Constantine and Helena, Equal to the Apostles, Bishop Khrisanf celebrated Divine Liturgy followed by a thanksgiving moleben in the Holy Trinity Church in Bystritsa Village. The archpastor congratulated warmly the rector, Archpriest Konstantin Gulin on his name day and presented the venerable old priest with a blessed prosphora as a token of prayer and Christian love. After the singing of "Many Years", the Vladyka blessed the worshippers.

On June 11, Holy Spirit Day, Bishop Khrisanf celebrated Divine Liturgy in the Cathedral of St. Catherine in Slobodskoi.

On July 1, the 3rd Sunday after Pentecost, Bishop Khrisanf ordained deacon a student of the Leningrad Theological Seminary, Vyacheslav Karasenkov, during Divine Liturgy in the cathedral church.

Archbishop Ionaŋan of Kishinev Diocese Kishinev and Moldavia spent November 18-22, 1978, in the Convent of the Ascension in Zhabka Village, Kamenka District. This convent is one of the most beautiful architectural complexes in the upper Dniester River. It was built in the middle of the 17th century and stands on the higher, right bank of the river. Nearby are lovely ponds fed by springs from under the rock.

The oldest at the convent is the cliff church constructed at the end of the 17th century. It was hewed in the cliff face; its white façade is covered with wild vegetation.

Regrettably the cliff church has been badly damaged by land slides from above therefore services are not held there now.



Archbishop Ionafan of Kishinev and Moldavia with Hegumenia Serafima and the nuns of the Zhabskaya Convent of the Ascension, November 1978

In the first half of the 19th century the majestic Ascension Cathedral, the belfry over the gates and the cells were built. The most attractive is the heated Church of St. Michael the Archangel which was built in 1849 and consecrated by Archbishop Irinarkh (Popov) of Kishinev and Khotin († September 25, 1877) on June 30 that same year when the superior was Archimandrite Kassian (earlier it was a monastery). The beauty of its façade is its chief attraction. The adjoining lower buildings with the cells set off the architectural wealth of the church with their simplicity of form.

On November 21, the Synaxis of St. Michael the Archangel, Vladyka Ionafan conducted Divine Liturgy and, on the eve, All-Night Vigil in the heated Church of St. Michael. At the Lesser Entrance, the Vladyka, with the blessing of His Holiness Patriarch Pimen, raised Hieromonk Feodosiy Doagu, of the Zhabka convent, to the rank of hegumen.

A sermon about the Heavenly Host, the Church Triumphant and her communion with the Church Militant was delivered by the archpastor. Apart from the nuns the church was

filled with worshippers who had come from nearby villages of Zhabka and Senatovka.

Archbishop Ionafan paid a visit to the convent cemetery where he said a panikhida for the newly-departed nuns and all those buried there.

The mother superior, Hegumenia Serafima, was severely ill at the time. The Vladyka visited and encouraged her, but it was the last time that she was to see him on earth: on December 8, 1978, Reverend Mother Serafima passed away. May eternal memory be hers!

On November 26, the 23rd Sunday after Pentecost, Archbishop Ionafan attended Divine Liturgy and preached in the Protodeacon Veil Church in the Karabetovka Village, Zhabskaya District.

On December 4, the Feast of the Presentation of the Blessed Virgin, the Vladyka presided in the cathedral church; during the service he ordained deacon a student of the Zhabskaya Theological Seminary, Andrei Brashovskiy.

On December 13, the Feast of St. Andrew the First-Called, the archbishop blessed the an

and then celebrated Divine Liturgy in the cathedral church.

During the Divine Liturgy in the cathedral church on December 17, the 26th Sunday after Pentecost, the Vladyka ordained Deacon Andrei Novyanyu presbyter.

On December 24, the 27th Sunday after Pentecost of the Forefathers, Archbishop Ionafan celebrated in the cathedral church Divine Liturgy during which he ordained Reader Stefan Byrka, the cemetery Church of All Saints in Kishinev deacon.

At the assembly of the clergy of Kishinev headed by the archbishop said a thanksgiving moleben and then sang "Many Years". Archbishop Ionafan was congratulated on his name day by the dean, Archpriest Minia Palikhovich, on behalf of the cathedral clergy, and by Archpriest Vasile Petraki on behalf of the clerics and employees of the diocesan administration whose head he is. Vladyka Ionafan warmly thanked everyone for their cordial greetings and best wishes. The parishioners congratulated their pastor as they came up to receive his blessing.

On other Sundays and feast days Archbishop Ionafan officiated at services in the cathedral church.

Mukachevo Diocese On January 8, 1979, the Synaxis of the Most Holy Mother of God, Bishop Savva of Mukachevo and Uzhgorod celebrated Divine Liturgy in the Cathedral of the Exaltation of the Holy Cross in Uzhgorod. Vladyka Savva was solemnly met by the dean, Archpriest Ioann Molanich, and members of the church council. After the Gospel reading the sermon was delivered by Archpriest Stefan Goidich. At the end of the Liturgy, Bishop Savva addressed the believers with a homily and congratulated them on the Feast of Christ's Nativity, then they came up to the bishop to receive his blessing.

On January 9, the Feast of St. Stephen the Protomartyr, Bishop Savva consecrated the altar and then celebrated Divine Liturgy in the Church of St. John the Baptist in Badov Village, Beregovo District. The church was crowded with worshippers. The archpastor was met in the yard by members of the church council and inside the church, he was welcomed by the rector, Father Mikhail Oros. Most of the parishioners are Ukrainians who had arrived from the mountainous regions of Transcarpathia and settled there. In the village there are believers of different nationalities and faiths. The Orthodox believers preserve their customs.



The Zhabka Convent of the Ascension, Kamenka District, Moldavian SSR

Bishop Savva had served in this parish when he was still an hieromonk and so the parishioners greeted their former rector with great joy. At the end of the service the Vladyka delivered a homily.

On January 14, the 30th Sunday after Pentecost, before Epiphany, the Feast of the Circumcision of Our Lord, Bishop Savva celebrated Divine Liturgy in the majestic Church of the Transfiguration with beautiful frescoes in the Sasovo Village, Vinogradov District. In the yard the Vladyka was met by members of the church council and within the church the rector, Archpriest Andrei Shimsha delivered an address of welcome. The sermon was preached by Father Nikifor Tudovshiy, the superintendent dean of the Vinogradov Deanery. At the end of the service, the bishop delivered an exhortation. After the service he anointed with holy oil the believers who thronged the church. They warmly greeted the Vladyka who had been their superintendent dean when he was an hieromonk.

On February 4, the 33rd Sunday after Pentecost, Bishop Savva consecrated the altar and then celebrated Divine Liturgy in the Holy Trinity Church in Ternovo Village, Tyachev District. In the yard he was welcomed by the members of the church council and within the church by the 80-year-old rector, Archpriest Ioann Babich. At the Lesser Entrance the Vladyka bestowed a patriarchal award—a mitre—upon Father Ioann for his many years of zealous service of the Church. The sermon was preached by Archpriest Aleksandr Pashkui. At the end of the Liturgy Bishop Savva addressed the congregation with a homily and called upon them to love the Holy Orthodox Church. Then "Many Years" was sung.

On February 12, the Synaxis of Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom, Bishop Savva blessed the antimensia and celebrated Divine Liturgy in the St. Nicholas Convent in Mukachevo. At the end of the Liturgy, the Vladyka delivered a sermon on the need to imitate the virtues of the saints of Christ's Church.

Poltava Diocese On January 8, 1979, the second day of Christmas, the Synaxis of the Most Holy Mother of God, Archbishop Feodosiy of Poltava and Kremenchug received the congratulations of the clergy and parishioners on the feast in the Cathedral Church of St. Macarius in Poltava.

After the Liturgy, the cathedral dean, Archpriest Anatoliy Mironenko, secretary of the diocesan administration, delivered the address of congratulations to Archbishop Feodosiy. Then the

worshippers went up to His Grace to receive his blessing; the choir in the meantime sang Christmas carols.

On January 9, the Feast of St. Stephen Protomartyr, Archbishop Feodosiy celebrated Divine Liturgy in the Church of the Dormition in Kremenchug. The Vladyka preached a sermon on the theme of the Gospel lesson and then blessed the worshippers.

On January 14, the Feast of the Circumcision of Our Lord and of St. Basil the Great, as well as on the Feast of Our Lord's Baptism, January 19, and on its eve, Archbishop Feodosiy officiated at the services in the cathedral church. The Vladyka congratulated the congregation on the feast days and blessed them.

On June 11, Holy Spirit Day, Archbishop Feodosiy conducted Divine Liturgy and the moleben in the Holy Trinity Church in Lubny, Pecher Region, assisted by the assembly of the diocesan clergy in the presence of a large congregation. The Vladyka was met in the porch by his arrival by members of the church council and inside he was welcomed by the rector, Archpriest Anatoliy Rybachuk, Superintendent Dean of the Lubny Church District.

At the Lesser Entrance, Archbishop Feodosiy bestowed a patriarchal award—a mitre—upon the rector, Archpriest Anatoliy. Two local songs were sung during the Liturgy. His Grace preached after the Communion Verse. When "Many Years" was sung, the Vladyka blessed the worshippers.

On the way back, Archbishop Feodosiy visited the Church of St. Michael in the village of Povsten. He had a talk with the rector and members of the church council and expressed his satisfaction at the repairs done inside the church.

Saratov Diocese On December 21, 1978, there was a meeting of the clergy of the Saratov Deanery at the diocesan administration. After reciting the prayer "O Heavenly King", Archbishop Pimen of Saratov and Bogograd addressed the meeting. He spoke of the lofty duty of the pastor of the Orthodox Church—both public and personal. The duty of the pastor was to be a patriot, to educate his flock in the spirit of peace, patriotism and respect for the state autonomy and the incumbent duty of observing state laws.

The pastor himself and his family should be examples of industriousness, peaceableness, family, concord and mutual love. The pastor should be a model in everything to his brethren in the church and all those working for it.

The Word of God and the Holy Father's teaching, the Church, he said further, call for

who pray for peace, the salt of the earth, light of the world, spiritual physicians, the sowers of the Kingdom of God, the watchers of Christ's flock, the helmsmen of the ship of Church, the Lord's angels. The pastor's words and activities for the Church must be such as to be worthy of these lofty names.

Archbishop Pimen also noted the following: fulfilling their parish service, the priests and deacons should educate their flock to love God, to be honest, sober, firm of faith, to be reverently minded and to strive for the spiritual life of grace.

The pastor should always read Holy Scripture, the works of the Holy Fathers of the Church and of other teachers and writers wise-in-God, see to it that the plenitude of the spiritual contained in these writings imbue the soul of the pastor, and help him to develop spiritual life in his ministry.

The sermon is an important and component of divine service. The priest must first of all explain the Word of God, the Creed, God's commandments, the basic tenets of the Orthodox catechism, the Christian doctrine and ethics, reveal the meaning of divine service. He should preach clearly, worthily and convincingly, and every sermon should be well prepared spiritually and theologically.

The pastor should pray constantly, both in the church and at home for God's Grace imbues a priest's soul through prayer. Diligent and prayerful preparation of Divine Liturgy is the indispensable duty of every priest and deacon.

Every priest must conduct services according to the Rule.

Priests and deacons should see to it that the Holy altar, the sanctuary, the sacred vestments and the sacristy be kept in perfect order and cleanliness. The rector of the church, in accordance with the clause in the Administration of the Russian Orthodox Church, should see to it that the church council acquires in time all the requisites for divine services. The pastor must instruct from the ambo the worshippers in behaviour in the church, stressing the need for complete silence, reverence and order. The members of the church council may suggest greatly to establish order and silence, for example when the worshippers approach the altar, the Cross or the Gospel, and come up to the Holy Communion.

In questions dealing with ecclesiastical and liturgical practice, the clergy can always appeal to the ruling hierarchy or his immediate assistants, the superintendent deans."

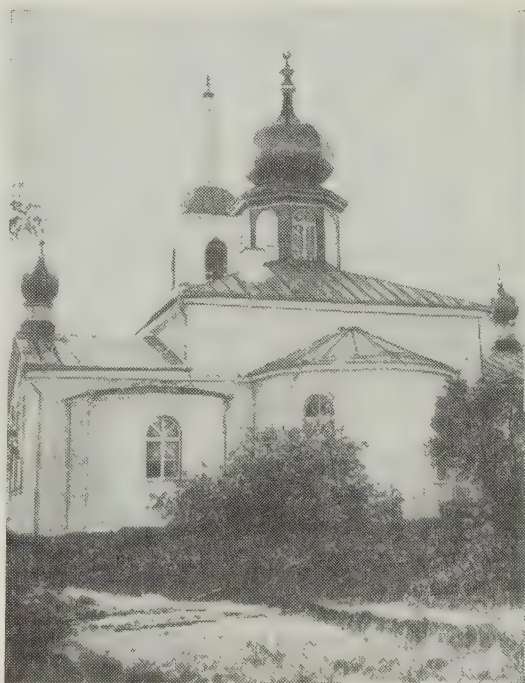
Archbishop Pimen read a number of decisions of the Ecumenical and Local Councils

and of the Holy Fathers, those that are most often used in pastoral activities and answered the questions put to him by the clerics.

The meeting closed with the singing of "It Is Meet".

A similar meeting was held for the priests and deacons of the Volgograd Deanery at the end of February, 1979, at the Cathedral of the Kazan Icon of the Mother of God in Volgograd.

Tallinn Diocese On October 14, 1978, the Feast of the Protecting Veil of the Mother of God, Metropolitan Aleksiy of Tallinn and Estonia celebrated Divine Liturgy in the Church of the Protecting Veil in Nina Village on the occasion of the 150th anniversary of the church's consecration. After the moleben a procession was held. His Eminence was assisted by the clergy of the Tartu Deanery. In his homily he spoke about the Protecting Veil of the Mother of God which, unseen, protects all who turn to Her for help and intercession. The Vladyka congratulated warmly the rector and the parishioners on the 150th anniversary of their church which stands on a promontory called Nina ("nose" in Estonian) on the shores of Lake Chudskoe. The rector, Archpriest Mikhail Stolyarov, thanked the Vladyka warmly and cordially for his visit to the parish.



The Church of the Protecting Veil of the Mother of God in the village of Nina (Tallinn Diocese)



Metropolitan Aleksiy of Tallinn and Estonia leading the procession round the church in the village of the Protecting Veil, Nina Village, on October 14, 1978, the 150th anniversary of the consecration of the church

On October 15, the 17th Sunday after Pentecost, Metropolitan Aleksiy consecrated the Church of the Prophet Elijah in Vasknarva Village; it was rebuilt through the efforts of the parishioners. At 9 a.m. the Order of Consecration of the Church started. The holy relics were translated in a procession which proceeded from the old wooden church where services had been held all the postwar years. At present only the central part of the church has been restored. The main altar of this three-altar church is dedicated to the Prophet Elijah. After the consecration, Metropolitan Aleksiy, assisted by the clergy of the Narva Deanery, celebrated Divine Liturgy in the newly restored church.

His Eminence cordially thanked the rector, the members of the church council and the parishioners for their labour. The laymen received hierarchal benedictory certificates and the rector, Archpriest Vasilii Borin, the Order of St. Vladimir, 3rd Class. Vladyka Aleksiy called on the parishioners to love the church as a place where God is especially present, a place of common prayer, where the Divine Eucharist is celebrated, as well as other Sacraments of the Church.

Metropolitan Aleksiy thanked the local and

republican government bodies for understanding and meeting the needs of the parish believers. The archpastor called on all to be patriots of their great country and to consolidate its unity and peace on earth.

Metropolitan Aleksiy blessed and gave to the worshipper present, a miniature of the Vladimirskaya Icon of the Mother of God.

On November 4, the Feast of the Kazan Icon of the Mother of God, His Eminence celebrated Divine Liturgy and, on the eve, All-Night Vigil with the reading of the akathistos in the Church of the Kazan Icon of the Mother of God in Tallinn. He was assisted by the city clergy. A moleben was held before the revered Vladimirskaya Icon of the Mother of God. The Vladyka prayed for the constant intercession of the Mother of God.

On December 3, the 24th Sunday after Pentecost, Metropolitan Aleksiy celebrated Divine Liturgy in the Church of St. Aleksey Nevsky in Haapsalu assisted by the diocesan clergy. His Eminence presented a patriotic award, the Order of St. Vladimir, 3rd Class, to the rector, Archpriest Emmanuil Kirilov on the occasion of the 30th anniversary of his ministry.

On December 17, the 26th Sunday after

st, on the Feast of St. Barbara the Great
 martyr, Metropolitan Aleksiy celebrated Divine
 Liturgy and, on the eve, officiated at All-Night
 Vigil with the reading of the akathistos in the
 Dormition Cathedral of the Pükhtitsa convent.
 After the moleben, the archpastor congratula-
 ted the mother superior, Hegumenia Varvara,
 on her name day and acknowledged her work
 for the well-being of the convent and wished
 for God's help through the intercession of her
 patron saint. His Eminence partook of the repast
 in the refectory church of the convent.

On December 18, the eve of the Feast of
 St. Nicholas the Miracle Worker, Metropolitan
 Aleksiy officiated at All-Night Vigil with the
 reading of the akathistos in the Dormition
 Cathedral of the Pükhtitsa convent. The south-
 eastern side-chapel in the cathedral is dedicated

to St. Nicholas.

On the feast itself (December 19), His
 Eminence celebrated Divine Liturgy in the
 Church of the Resurrection in Narva where
 there is a side-chapel dedicated to St. Nicholas.

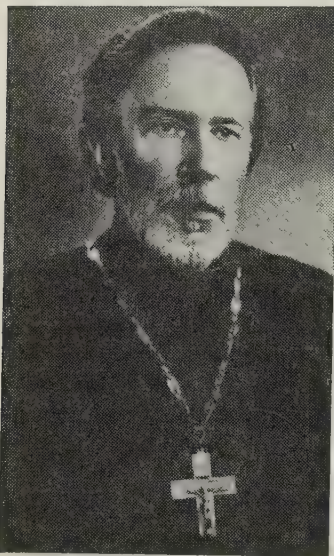
After the festal moleben, "Many Years" was
 sung. In his homily, the Vladyka spoke about
 the life and work of St. Nicholas and about
 the power of his intercession.

Metropolitan Aleksiy then presented the new
 rector, Archpriest Evgeniy Efimov, to the
 parishioners. The outgoing rector, Archpriest
 Ellia Andre, relieved of his post because of ill
 health, was thanked for his diligent ministry.

After the divine service, Metropolitan Aleksiy
 had a talk with the local clergy, the members
 of the church council and other active workers
 of the parish.



On May 13, 1979, the 4th Sunday after Easter, of the Paralytic, Bishop Sevastian of Kirovograd and Nikolaev celebrated Divine Liturgy and led the festal moleben in the Church of the Protecting Veil of the Mother of God in Malaya Viska, Kirovograd Region, before a large gathering of the congregation. On the photo: Bishop Sevastian with the clergy and laity after the service



Archpriest Lev Vladimirovich Savitsky, of the Vilna Diocese, passed away on March 12, 1978, at the age of 75.

He was born into a family of an office employee in 1902, in Vilnius. In 1923, he finished the Vilna Theological Seminary; he was ordained deacon and then presbyter. In the 26 years that he served in the Cemetery Church of St. Evfrosinia in Vilnius, he was first its second priest then its rector.

Father Lev, bearing in mind the words of Holy Scripture that not one soul is **forgotten before God** (Lk. 12. 6) and the Apostle's behest to **remember them which have the rule over you** (Heb. 13. 7), drew up a list of all who were buried in the local cemetery with a description of the gravestones and crosses.

Since mid-9th century on the first Sunday in Lent, the Russian Orthodox Church has marked the Triumph of Orthodoxy with a moleben during which the synodicon with the names of all the defenders of Orthodoxy are read and "Eternal Memory" recited. Such lists of names in commemoration of the dead or for the well-being of the living were kept in monasteries and parish churches since olden days; they contained the names of patriarchs, hierarchs, brethren and clerics as well as of laymen who had any connection, in one way or another, with the clois-

ter or the church (mainly donors of money and gifts; charitable workers, founders and builders of the churches and cloisters, etc.). The custom of keeping a synodicon of a monastery or parish exists to this day.

For the centenary (in 1938) of the Cemetery Church of St. Evfrosinia of Polotsk, Father Lev Savitsky prepared a pamphlet entitled: "The Orthodox Cemetery in the City of Vilna" (Vilna, 1938, 54 pp.). This pamphlet contains the names of all those buried in the cemetery and serves as a synodicon for the St. Evfrosinia Church. Father Lev drew up a separate list for the 80 clerics, of different ranks including monks, who were buried there in the years 1840-1937.

The pamphlet concludes with the thoughts of Archbishop Dimitriy Muretov († November 14, 1883) on the significance of commemorating the dead.

From 1949 to 1978, when he was superannuated, Father Lev Savitsky was the dean of the Vilnius cathedral church.

For 54 years Father Lev laboured zealously in the vineyards of Christ wisely guiding the life of the parish. His bright memory will remain in the hearts of all those, who were acquainted with his life and ministry.

His life was irreproachable, and his pastor's conscience pure. He was beloved by his flock and enjoyed great authority. His ardent and easily understood sermons will be preserved in men's hearts.

For his diligent service, he received high ecclesiastical awards—the mitre and the Order of St. Vladimir, 2nd Class.

The funeral service was conducted by Bishop German of Vilna and Lithuania (now of Tulsa and Belev); he was assisted by the city clergy. There were many believers present.

Father Lev was buried in the St. Evfrosinia Cemetery in Vilnius.

Archpriest Foma Gerasimchuk, Dean of the Cathedral Church of the Annunciation in Buenos Aires, died on July 15, 1978. The news of his death spread swiftly from Buenos Aires to the distant province of Misiones and to Santa Fe, and was received with deep sorrow by his spiritual children and brother-clerics.

On November 1977, when his wife Marfa, who had shared his life of tribulations and service of men, died, Father Foma fell ill seriously. One of the parishioners remarked that his decline set in right after the death of his wife.

He was born in the village of Spasovo in Volhynia (Ukraine) into a peasant family. In 1928, he emigrated from Poland to Argentina in search of work. Since a youth he loved the House of God and always found peace and rest from daily cares in it.

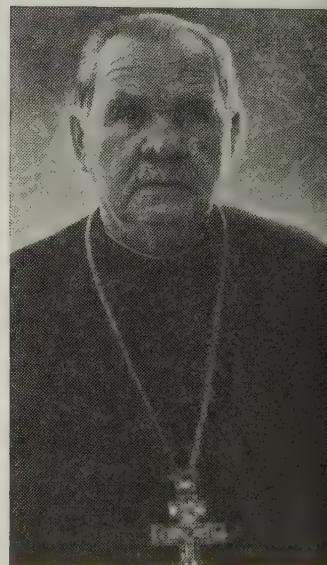
In 1951, Bishop Feodor (Tikhonchev) of Argentina and South America (now retired) ordained him deacon and on January 1952, presbyter.

In 1953, he was appointed Dean of the Cathedral of the Annunciation in Buenos Aires and until 1964 was temporarily in charge of the Patriarchal Parishes in Argentina.

For his zealous service of the Russian Orthodox Mother Church, Father Foma received many ecclesiastical awards including a mitre.

He was the representative of the Argentine clergy at the 1971 Local Council of the Russian Orthodox Church.

In view of his ill-health, on May 29, 1978, with the blessing of His Holiness Patriarch Pimen, he left for his native country to receive medical treatment. He died in Moscow.



On July 15, Archpriest Rostislav Shvets held a panikhida in the Buenos Aires cathedral. On July 17, after Divine Liturgy a second panikhida was held in the presence of Father Foma's sons and relatives. The panikhida was said by archpriests—Vladimir Rimsky-Korsakov, Miloš Vučković and Rostislav Shvets. Archpriest Vladimir delivered the funeral oration. Among other things he said: "Father Foma possessed a deep and firm faith. With his homilies he softened and lightened the pain in men's souls. The love, bequeathed by Christ our Saviour to men—God's creatures made in His image—was his commandment through his life. He was a pastor who knew life well and always knew the right word to say and the advice to give to all who came to him for consolation and help. Father Foma followed the Gospel teaching on forgiveness and strove to bring the penitent to Christ." At the request of his sons, Father Foma was buried in his native country.

In Moscow, the panikhida was led by Bishop Iov of Zaraisk with numerous clerics assisting. His Argentine flock grieved that they could not escort their beloved pastor to his last resting place, but they will remember him always with love and pray for him.

*Archpriest
Vladimir RIMSKY-KORSAKOV
Archpriest Rostislav SHVETS*

Protodeacon Nikolai Borisovich Agishchev, of the Moscow Patriarchate Podvorye Church of the Three Holy Hierarchs in Paris, passed away on October 2, 1978.

He was born into a military family, in Odessa in 1899. In 1920, he left for abroad. In 1931 he graduated with the degree of Candidate of Theology from the St. Sergius Theological Institute in Paris. He also studied in a technical institute and up to his retirement worked as an electrical engineer. He was a parishioner of the Russian church.

In 1967, he was ordained deacon to serve in the Three Holy Hierarchs Podvorye Church, where he served right up to the end. In 1973, he was raised to the rank of protodeacon.

The Three Holy Hierarchs Podvorye Church is the only Orthodox place of worship in Paris where services are held daily. The clergy consists of two priests and a deacon. Every day, morning and evening, the protodeacon had served in the church for many years, and if there were not enough singers or there was need to help the reader, he helped out on the clerics.

Humbleness, in its deepest and true Christian sense, was the most outstanding feature of his character. He had sincere faith and deep piety; he officiated prayerfully and the impeccable diction he possessed he used

in a spirit of the best ecclesiastical traditions.

Nikolai Borisovich had a good memory even in old age.

He willingly shared his knowledge with anyone who was interested, but never boasted of his abilities or knowledge. People who knew him closely saw his great intellect, deep culture and good education.

The protodeacon wished well to everyone, never passed judgement nor permitted himself to make sharp remarks. He gave his special love and attention to the children of the Russian podvorye school (one Wednesday a month the children attend the service at the Three Holy Hierarchs Church and take part in the choir).

Metropolitan Nikolai Eremin, retired in Paris, and many parishioners of the podvorye attended the funeral service in the podvorye church. Archpriest Aleksandr Turintsev, a friend of the departed cleric since the days they studied together in the St. Sergius Theological Institute, delivered the funeral oration.

He spoke, in particular, about the last days of Nikolai Borisovich when he lay dying in the hospital, about his readiness to meet death. In his last days he was bereft of speech but with signs he asked all who visited him to pray for his coming transition to the other world.

He was buried in the cemetery at St. Genevieve-de-Bois in Paris.



Panikhida for Archpriest Foma Gerasimchuk being held in the Cathedral Church of the Annunciation in Buenos Aires



Address by His Holiness Patriarch PIMEN on the Feast of the Kazan Icon of the Mother of God



our Beatitude, beloved Vladika in the Lord,

Beloved brothers and sisters in the Lord,

Together we have just completed our celebration of Divine Liturgy, in which our voices were joined in prayer by that of our beloved brother and fellow servant of the Lord—His Beatitude Pope and Patriarch Nicholas VI, whom it gives us such sincere joy to be able to welcome once again to our cathedral, and to thank for joining with us in prayer on this feast so dear to the hearts of all of us Russian Orthodox believers.

Ardent were our joint prayers, and joyous our realization that the Lord Himself was with us at the Sacrament of the Eucharist, and may He bestow His bountiful mercy and grace upon our immortal souls in life everlasting.

It is not easy for us to inherit the Kingdom of God, but the Orthodox heart must not falter. The assembly of the heavenly saints and, paramount among them, the Virgin Mary, as we are informed by the experience of our faith, is always with us. For She, in the words of St. John Chrysostom, is the first Recipient of the Gifts of God and the first Distributor of these Gifts and blessings among all men who seek the help of the Lord and the mercy of the Mother of God in their hardships and need.

The history of our Russian Church and the history of our Russian state knows and cherishes many examples of such help. Today's celebration of the 400th anniversary of the appearance in 1579 in the city of Kazan of the icon

of the Mother of God which now we know as the Kazan Icon, convincing bears witness of such help. Since the marvellous appearance of the miraculous Kazan Icon of the Mother of God all those years ago several copies have been made of it by the pious diligence of Russia's icon-painters, and the Lord has ordained that one of these copies should abide in our Cathedral of the Epiphany. Today, here in accordance with our hallowed Russian tradition we have prayed fervently to the Mother of God, standing in the midst of the holy shrines so dear to the Russian heart, and have bowed our heads before them, giving thanks for all the gifts of grace that have been bestowed upon us, upon our Church, and upon our country.

As I prayed before the *Kazanskaya* as the faithful of the Russian Orthodox Church call this icon, I found my mind travelling of its own accord to those distant times of Russian history associated in the memory of our people with the miraculous help rendered by the Mother of God to our country, Holy Russ.

The years at the end of the 16th and beginning of the 17th century were a time of great hardship for Russia: with the interregnum came imposters and disturbances through the land and Moscow was seized by alien invaders. In these years of suffering the voice of His Holiness Patriarch Ermogen, defender of the Orthodox Faith and of the country, rang out through the land. The Primate of the Russian Church called on the people to liberate Russia and they rose up in courageous battle, heeding his voice which rang out like a tocsin.

At the same time along the shores of the great river of Russia, the Volga

Delivered on July 21, 1979, in the Patriarchal Cathedral of the Epiphany.

sounded the impassioned appeals of another ardent patriot, the layman Minin. "Let us rise up for Russ, for the house of the Most Holy Mother of God, for the miracle workers Aleksey, Fotiy, Ilipp, and free our Motherland!" In response to this appeal Prince Pozharsky gathered together a regiment of volunteers and marched at its head to Moscow.

Arduous was the path they had to cover and many and difficult the battles they had to fight. But finally the army arrived in Moscow from Kazan, bearing with them the Kazan Icon of the Mother of God. In a vision St. Seriy appeared to one of the bishops and told him that the country would be saved through the intercession of the Most Holy Mother of God, by the agency of Her holy Kazan icon. This news heartened the Orthodox warriors, filling them with faith in the help and intercession of the Queen of Heaven. The enemy was routed and Moscow was liberated.

Dear brothers and sisters in the Lord, the history of Russia can relate many such events, bearing witness to the intercession of the Mother of God. Her protecting veil has always hovered over the Russian people, and it is with good reason that they have given our country the name "house of the Most Holy Mother of God"—so deeply do we in Holy Russ venerate the Most Pure One!

Whenever we gather to give thanks and celebrate those events connected with the maternal intercession of the Mother of God for our land of Russ, my mind turns to thoughts of the instruction that is to be derived from these feasts, so cherished by our people.

The great Apostle Paul writes: *We have a building of God, an house not made with hands, eternal in the heavens* (2 Cor. 5. 1), whither, so we believe, each soul shall go on completion of its earthly journey. I recall the words of our outstanding hierarch Met-

ropolitan Filaret to the effect that "a bad citizen of his earthly home is also unworthy of the heavenly".

These words are true and just. We receive our daily bread and all the necessary blessings of earthly life from the Lord through our country.

The Church calls upon her faithful children to respond to these solicitations by loving their country, protecting it and toiling for its greater prosperity. *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13)—these are the words we take as our inspiration in our service of our neighbour, of our country. From these same words did our forefathers before us take inspiration, in going to the defence of Holy Russ. They also inspired our faithful fathers and brothers in the sorrowful years of the Great Patriotic War. And today, too, do these holy words inspire all Russian believers to the service of their country.

Thus do we now, as we follow the course of our peaceful lives, lift up our voices in prayer to the Most Pure Mother of God and to Her Son for peace throughout the world, that He, our Lord, bestow His bountiful blessing upon the labours of all peacemakers, for great are their services to peace and the well-being of all peoples, performed with such total and loving dedication! The history of our country is rich in examples of such glorious service.

So let us pray, beloved brothers and sisters in the Lord, that these shining examples from our history, bearing witness to the intercession and protection of the Mother of God, to our ardent and sacrificial love of our country, may help us grow even more intense in our love of Russia, that, aided by the prayers of the Virgin Mary we may ourselves inherit the Kingdom of Heaven.

Most Holy Mother of God, save us! Amen.

St. Sergiy's Icon-Lamp

My greetings to you on this feast, dear brothers and sisters!

Once again our Lavra is filled with the solemnity of a festal service. What should we speak about on this day? Should we speak about St. Sergiy's feats? Yet his holy life is well known to all of us. Should we speak about how he came here to the wilderness and gloomy forests as a young man and built a small cell for himself? But we know this very well, too. Today we no longer come to St. Sergiy's cell but to the great Lavra of the Hegumen of the Land of Russia.

More than 600 years ago, St. Sergiy lit a small icon-lamp on this holy spot, and ever since its flame has continued to light more and more lamps. They burn not only before St. Sergiy's shrine, but in other churches and in homes as well, and most of all in the hearts of Orthodox believers. An endless number of priests and monks have left this place to carry the light of St. Sergiy's icon-lamp throughout the world, and that is why St. Sergiy, Hegumen of Radonezh, became not only the miracle worker of Russia, but for all Christendom, where people turn to him in prayer.

Brothers and sisters, there is an ancient Russian custom: on Maundy Thursday Orthodox Christians take a

flame from an icon-lamp or candle that was lighted during the reading of the Gospels of Christ's Holy Passion and this flame is maintained throughout the entire year and relit again on the following Maundy Thursday just before Easter. And so, brothers and sisters, we have come here on the Feast of St. Sergiy to once again rekindle the fire of faith and piety in our hearts.

Let this feast fill our souls with the holy oil of grace so that we shall not leave this God-saved Lavra empty-handed. Let us rekindle the holy fire of faith—the fire of prayer and good deeds—in fervent prayer and love for St. Sergiy. May all the dark corners of our souls be illuminated here. May the saint's love warm our cold hearts so that we may bring warmth and joy to those around us. Let us fulfil Christ the Saviour's words saying: *Ye are the light of the world.... Let your light shine before men, that they may see your good works, and glorify you as your father which is in heaven* (Mt. 5:14-16).

And may this light of good deeds, good wishes, and good feelings, the light of prayer and joy illumine the people around us, bringing them peace and tranquillity. May St. Sergiy help us, and so we shall pray to him. Amen.

Archbishop PITIRIM of Volokolamsk

For the Feast of St. Sergiy

In the Name of the Father, and of the Son, and of the Holy Spirit.

A truly great and glorious feast we are having today, dear sisters and brothers! Joy enters the heart of every Christian who takes part in the Church glorification of the memory of our holy and God-bearing father, St. Sergiy the Hegumen of Radonezh, and Miracle Worker of All Russia, who has summoned us to na-

tion-wide prayer. The Russian Orthodox Church deeply venerates and praises the great servant of the Lord and begs him to grant us help on the path of Christian endeavour, on the path of salvation.

Our holy father, St. Sergiy, came to love Christ in early youth and served Him, the One, all his life, following devoutly the Gospel commandments. He left the world in order to help the world in quiet, pure and constant prayer. His spiritual feats and all his good life have become a source of light to the world.

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St. Sergiy, who was granted to receive the Holy Spirit into his heart, infused new life into the Russian people, inspiring them to struggle against both the eternal evil and the external enemy—the hosts of the Golden Horde robbing our native land and destroying Russian culture.

For the inspired life of fasting and prayer, patience and self-denial, Holy Father Sergiy was granted God's grace-endowing gift of helping all men who turned to him. During his life and after death he remained a prompt helper and a great miracle worker, therefore the Holy Church calls him "the second sun" illuminating the world with his peace and warming the hearts of many a generation of Orthodox Christians. Centuries have passed since the time of St. Sergiy the Hegumen of the Russian Land and lived at Makovets Hill. Much water has flowed but the heart of the Russian believer has remained unchanged. It strives prayerfully, as before, to the spiritual father who devoted his entire life to the service of God and our Motherland. And now believers from the remotest places come here, to the house of the Life-Giving Trinity, to St. Sergiy, to kneel and kiss the holy shrine so that their hearts could partake of the grace-endowing source of his mercy and abundant-healing relics.

Brothers and sisters, you do not exert your strength in vain in coming to the cloister of the Life-Giving Trinity. Our Lord, through the prayers of

St. Sergiy, will reward you with His mercy and grace.

We gather in this holy cloister in order to confess over and over again the Orthodox Faith and in spiritual unity express our Christian love for one in whom God is well pleased; who, we believe, is particularly close today to all who come here.

May the prayers of St. Sergiy be the guiding star illuminating our life, our path to Christ.

As he came to love God with all his being, may every one of us be filled with love for the Creator and Provider of every living creature.

As he spent all his life in constant prayer, so may every one of us strive to acquire the gift of grace for quiet, pure and constant prayer.

As St. Sergiy left the world and retired into the wilderness, so let every one of us abandon our sinful ways.

As he made peace amongst the Russian princes and united the Russian people, so may every one of us live in peace and love with everybody, and above all with his neighbour.

And, finally, as our Holy Father Sergiy was granted to depart this earthly life for the Heavenly Mansions in the Kingdom of Christ, so let every one of us inherit eternal life with Christ through his intercession before the Throne of the Life-Giving Trinity. Amen.

Archimandrite Evseviy SAVVIN

The Feast of the Protecting Veil of the Mother of God

In the Name of the Father, and of the Son, and of the Holy Spirit.

We are commemorating a great event today, dear brothers and sisters, the Feast of the Protecting Veil of the Mother of God. It took place in the year 910 in the Vlahnae church in Constantinople: during divine service the Mother of God appeared in the air surrounded by the saints and angels, praying for the people, an omophorion held in Her outstretched hands.

On this feast day we sing: "We praise Thee, Blessed Virgin, and honour Thy holy Protecting Veil", and with fervent faith call upon the Mother of God: "protect us from all evil with Thy holy omophorion!"

What does the Protecting Veil of the Mother of God signify for us? The Veil of the Mother of God is Her love for us, a love which gives us strength in misfortune and hardship, wipes our tears and helps us traverse the difficult journey to salvation.

The Veil of the Mother of God is Her

prayer for us, raising our weak prayer to the Throne of God.

The Veil of the Mother of God is the solicitation of the Blessed Virgin for us sinners before our Sweet Saviour; it is Her intercession through which our sins are forgiven and our sorrows assuaged.

The Lord Jesus Christ was not ashamed to call us His brothers (Heb. 2. 11-13), and His Holy Mother spreads the veil of maternal love over every Christian—the child of the Holy Church which is the Body of Christ.

The Mother of God always intercedes for one who is dedicated to Her Divine Son, who follows His narrow path to salvation heeding His call. She “saves from misfortune Her righteous and God-fearing servants”.

Our Heavenly Mother expects that we, born spiritually in Baptism in the Name of the Holy Life-Giving Trinity and raised from the font in the bosom of the Holy Church, and blessed by the Holy Sacraments of Christ, always remain faithful children of the Church and worthy followers of Her Divine Son. She extends her motherly protection over every person who seeks the bright and eternal Kingdom of Heaven, where She, as the Mother of the Son of God, stands closest to the Throne of God, which is surrounded by the

Heavenly Host and rejoicing saintly devout and faithful servants of God.

We call upon the Mother of God our prayers to aid us in our struggle against temptation, to kindle in our hearts the spirit of prayer and repentance, and to support us in days of sorrow and not deprive us of Her help because of our many sins.

Trusting in the motherly help of the Most Pure One, it is from the depths of our believing hearts that we say: “We have no other recourse, no other hope than Thee, our Queen!”

And let this prayer of us children of our Mother always be on our lips in our hearts. For if we pour out our sorrows and needs before our Heavenly Mother, She, the Joy of the sorrowful, the Consolation of the crying, the Helper of the suffering, the Bestower of the gifts of divine mercy, will carry our every breath to Her Divine Son and in response to the cry of a sinner's soul She will shroud with Her motherly Veil and console and give strength to anyone who calls upon Her with faith and love on the path to salvation.

May the Heavenly Mother extend to us Her boundless charity and not leave us without Her intercession, so that we may unfalteringly march along the path to the future life. Amen.

Archpriest Aleksandr KRAVCHENKO

The Ways of the Human Heart

Fathers, brothers and sisters beloved in the Lord, dear compatriots—faithful bearers and preservers of the treasures of the Holy Orthodox Faith of our fathers,

Reflecting on the beauty and majesty of the man who lives in God, the Holy Psalmist and Prophet David cries in pious awe: *O Lord of hosts, my King, ... Blessed is the man whose strength is in thee; in whose heart are the ways of them* (Ps. 84. 3, 5). And our Lord Jesus Christ said: *I am the way, the truth, and the life: no man cometh unto the Father, but by me*

(Jn. 14. 6). He pointed out the way, the way of the Cross of our earthly life—sanctified by His Most Pure Blood, filled with grace by His most Glorious Resurrection and leading to Eternal Life.

Dearly beloved, today, on the Sunday after Pentecost, the Russian Orthodox Church, whose love unites our believing nations into a Christian brotherhood, with profound veneration commemorates All Saints Who Shone Forth in the Land of Russia—our forefathers, faithful brothers and sisters. Burning with love for Christ, they traversed the earthly path of the Cross, fulfilling the teaching of the Saviour. Departing for heavenly glory, they left us, as

Delivered in the Cathedral of St. Barbara in Edmonton, Canada. June 24, 1979.

grace, the blessed image of the man Christ, adorning the Church Triumphant with their angelic life and the Church Militant with their holy names, that we should not *be wearied and not in [our] minds* (Heb. 12. 3). In their intercession for us before God they serve us not only with their prayers of grace and entreaties for salvation, but also as living witnesses of the possibility of inheriting eternal life. If, amidst all our earthly tribulations, the ways of our hearts are directed towards God.

It is a great source of joy to us that the Lord's grace is still being made manifest in the Holy Church in our own day, when we have witnessed the canonization of St. Ioann the Russian (1967), St. Nikolai Equal to the Apostles, Archbishop of Japan (1970), St. German of Alaska (1970), St. Innocentiy, Metropolitan of Moscow (1977) and St. Meletiy, Archbishop of Leningrad (1977). It is significant that they all preached Christ's Gospel either from their Motherland or on its most distant outskirts. St. Meletiy acted like an apostle in the distant land of Siberia and completed his archpastoral service among the Ukrainian people. We rejoice that the Lord has accepted into the assembly of saints those who shone forth in the land of Russia as intercessors for us before the throne of His eternal glory.

We rejoice and jubilate, for *God is faithful to us*, we have gathered here in remembrance in the Cathedral of St. Barbara on the day of the triumph of Russian Orthodoxy, in order to offer up a joyful thanksgiving to the Lord and to His providence. Through His holy will many of you were destined to find in the Holy Church an earthly refuge and second homeland amongst the fraternal Canadian people. You had to endure many trials and wanderings, my dear compatriots. The Lord helped you to sacredly preserve and augment the blessed treasure of your fathers' faith and to pass it on as a legacy to your children. A joyful witness of this is the 75th anniversary of your Orthodox community in Edmonton, which we are marking today.

Let us most humbly thank the Lord, Who has allowed me—through the primatial

blessing of our Patriarch Pimen of Moscow and All Russia—to take part in your spiritual celebrations. On behalf of His Holiness I invoke God's blessing upon you, faithful children of the Russian Orthodox Church and on behalf of my native land and people I bring you their greetings and regards.

Your present feast is a feast for our entire Church; it is an occasion of spiritual joy for all her children. For you have not only preserved the blessed legacy of Holy Orthodoxy but, following the example of your holy archpastors and ascetics, you have apostolically borne forth and fruitfully implanted the Holy Orthodox Faith in this hospitable land, making it a living witness of the Good News among alien peoples.

Every day you perform great apostolic deeds, establishing and affirming the Church of Christ. Like wise merchants, you enrich and enhance the treasure of our Holy Church by the immortal wealth of faith and love. And if the Lord calls upon us to rejoice over one piece of silver which was lost and found (Lk. 15. 8), then how can we not rejoice at your preservation of the wealth of your faith that enhances your earthly wanderings?

The years of our earthly life pass swiftly by, and only the acts of faith and love for God remain as your wealth in Eternal Life. The Church of Christ, through which the Blessed Augustine tells us, God cares for men and points the way to salvation and life to come, is like a loving mother, and in our moments of faithfulness to God and in the dreadful hour of our weakness and falling into sin she does not cease to offer up prayers for our salvation. She exhorts us to repent and make acts of faith, so that we may pass from the Church Militant to the Church Triumphant.

The Lord teaches us: *...strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it* (Mt. 7. 14), but, for him who has taken the path of Christ with love and fervent faith in Him, the burden of Christ is light and easily borne. Everything depends on the disposition of the soul—on its measure of love and faith in the Lord Jesus Christ, on its degree of fidelity and obedience to His

Holy Church. The Blessed Starlets Siluan of the Holy Mountain says: "He who has love (for God) on earth passes with it into Eternal Life in the Kingdom of Heaven, where love grows and will be perfect, for the Lord so loved His creation that He gave man abundantly of the Holy Spirit, and in the Holy Spirit man becomes like unto God".

By entrusting himself to God, man receives the special gifts of grace through which his earthly deeds are sanctified. As God's beloved treasure, man is guarded and protected by God at all stages of his life. The Holy Psalmist bears witness: *It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places* (Ps. 18. 32-33). The heights of Divine Grace are achieved by him *that hath clean hands, and a pure heart.... He shall receive the blessing from the Lord, and righteousness from the God of his salvation* (Ps. 24. 4-5).

The spiritual joy of this feast for which the Holy Spirit has gathered us bears witness to God's blessing upon the deeds of the hands and hearts of many generations of your community. Seventy-five years ago your fathers erected this temple to God and dedicated it to that pious confessor of the Holy Trinity, St. Barbara the Great Martyr. Here they prepared their children for the Lord's inheritance. As I offer up on the altar the Holy Bloodless Sacrifice of thanksgiving, before my spiritual gaze rise up the words of the Holy Psalmist, words which have justified themselves in you: *Blessed is every one that feareth the Lord; that*

walketh in his way... thy children [shall be] like olive plants round about thy table. Behold, that thus shall man be blessed that feareth the Lord (Ps. 128. 1, 3-4).

Dearly beloved, please accept, on the day of Edmonton community's glorious jubilee, this humble expression of the entire Russian Church's profound love for you and the prayerful hope that you may continue to preserve the faith of your fathers. Let neither *the things of the present, nor things to come, nor heights nor depth, ...separate [you] from the love of God* (Rom. 8. 38-39).

And you pastors, whose lot it is to lead the Lord to guide this God's flock from the Motherland, feed it *willingly* and be *ensamples to the flock, that ye shall receive a crown of glory which fadeth not away* (1 Pet. 5. 2-4)—a crown with which the Lord has crowned the assembly of saints who shall dwell forth in the land of Russia.

Beloved fathers, brothers and sisters, may your service in this land continue the apostolic labours of your great compatriots. And that this service may be a successful turn to God always, let the words: "We thank Thee, our Father, our Honour, our Support, our God; we thank Thee for Thy gifts" (the Blessing of Augustine, "Confession", Book I)

In this true and splendid service of God, which the ways of your hearts lead you, may you be blessed from generation to generation and may *the God of all grace, who hath called us unto eternal glory by Christ Jesus... make you perfect, stablish, strengthen, settle you. To him be glory and dominion ever and ever* (1 Pet. 5. 10-11). Amen

Archbishop NIKOLAI
of Kharkov and Bogodukhov



CHURCH FOR SOCIETY

At the meeting of representatives of Soviet public organizations held to honour the World Peace Day and the World Peace Relay which took place in Moscow on September 4, 1979, in connection with the 40th anniversary of the beginning of the Second World War, His Holiness Patriarch Pimen of Moscow and All Russia delivered a speech.

Patriarch PIMEN's Speech at the Soviet Peace Committee Conference

September 4, 1979

Esteemed guests, dear friends and fellow fighters for peace,

Allow me on behalf of the Russian Orthodox Church to extend my warmest greetings to all the representatives of the various peace organizations of our country gathered here, as well as our honoured guests from the Netherlands—the participants in the Peace relay.

We have come together here during the fortieth anniversary of a terrible tragedy for the peoples of Europe and other continents, a tragedy which took millions of human lives and brought countless suffering and misfortune.

People viewed the destruction of fascism and the conclusion of the war with hopes for the eradication of war from human experience for ever. However, recent world developments have shown that the forces of evil and violence are once again attempting to plunge mankind into the abyss of a new and even more horrible war. It is for this reason that we state with satisfaction that thanks to the unswerving peace policy of the Soviet Government and the constantly mounting efforts of men of good will throughout the world East-West relations have begun to develop in the spirit of detente. The signing of the Final Act of the Conference of Security and Cooperation in Europe in Helsinki and the records reached on the limitation of strategic offensive weapons (SALT-2) are important milestones on the path towards peace and complete disarmament.

The strengthening and deepening of detente, however, is inconceivable without the cessation of the arms race, which is not only a potential threat to peace, but even today, in times of peace, spells deprivations for millions of people, as it devours vast sums.

The Russian Orthodox Church, which is taking an active part in the struggle for the triumph of creation over destruction, of life over death, is deeply concerned over the appearance in the world of a new monstrous means of mass destruction of human life—the neutron bomb. The creation of this new type of nuclear weapon is in no way bringing about greater security, as the enemies of peace are trying to assert; rather, it undermines the beneficial results of the conference on security and cooperation in Europe and multiplies the probability of the outbreak of a new world war.

The Russian Orthodox Church is no less concerned over the disturbing reports of plans to re-arm Western Europe and deploy medium range missiles on the territory of the NATO countries. This is a fresh impulse to the deadly arms race; it is a challenge to the peoples of the European continent.

Finally, our faithful have been alarmed by news of the growth of neo-fascist trends in West Germany and several other European countries. It was, after all, these forces which plunged the world into the abyss of war four decades ago.

Thus, despite the beneficial and long-awaited process of political détente between East and West which was inaugurated after the signing of the Helsinki Agreements, détente in the military sphere remains for the time being merely a cherished hope of nations. The struggle between good and evil continues.

The Russian Orthodox Church, recognizing her responsibility to God and the world for the preservation of life on earth and repudiating all injustice and violence as a form of opposition to the Creator of the World, Who tells men through His prophets: *Thou shalt not... stand against the blood of thy neighbour* (Lev. 19. 16), for *My covenant was... of life and peace* (Mal. 2. 5), with all men of good will, multiplies her efforts to fight for truth, justice and peace on earth. It is our deep conviction that the only way to overcome hostility, mistrust and lack of understanding among men is not intimidation, but love, and the creation of an atmosphere of trust, friendship and fraternity. In our day the great and sacred cause of peace is demanding

fresh efforts on the part of all peace makers throughout the world.

Incessant, difficult, but blessed labour aimed at preserving peace on our beautiful planet is bearing good fruit. This is evidenced by the clear sky and peaceful labour of the millions of inhabitants of the European continent over the past three and a half decades. It is our profound belief that the time will come when, in the words of the Old Testament Prophet Isaiah, people *shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more* (Is. 2. 4).

This is what the Russian Orthodox Church is praying for, this is what she bears witness of to the people, this is what she is struggling for and what she will continue to struggle for together with all her brothers and sisters, whose efforts have been directed at the preservation of the loftiest of spiritual values of mankind—life, freedom, justice, love and peace on earth.

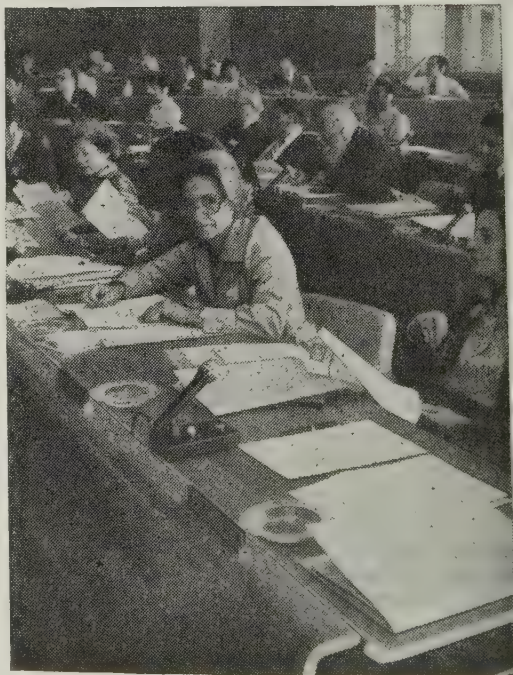
At the XIV General Assembly of the Conference of Non-Governmental Organizations

The 14th General Assembly of the Conference of Non-Governmental Organizations (CONGO) having a consultative status with the Economic and Social Council of the United Nations (ECOSOC) was held from July 2 to 5, 1979, in Geneva in the International Labour Organization (ILO) building.

About 400 representatives of 103 international organizations took part.

The Christian Peace Conference was represented at the assembly by Bishop Dr. Karoly Toth, President of the CPC; the Rev. Dr. Richard Andriamanjato, Vice-President of the CPC; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee; and the Rev. Dr. Lubomir Mišejevský, CPC General Secretary.

Mrs. Edith Ballantyne, President of the CONGO, opened the assembly with a short introductory speech. UN Secretary-General Dr. Kurt Waldheim greeted the participants in the forum. In his speech he emphasized the importance of the SALT-2 Treaty signed by



General Assembly's session hall. In the second row — Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine

the USSR and the USA and the need for its ratification by the legislative bodies of the two countries. The participants in the assembly discussed thoroughly the question of the role to be played by non-governmental organizations in the UN activities and noted the need to develop and deepen relations between non-governmental organizations and their conference and the United Nations.

A new committee of non-governmental organizations was elected. Mrs. Judith Ballantyne was re-elected the president of the CONGO.

Meeting of the Committee for Disarmament

The meeting of the Committee for Disarmament of the Conference of Non-governmental Organizations (CONGO) was held on July 6, 1979, in Geneva in the building of the International Labour Organization (ILO). The meeting was chaired by Dr. Sean MacBride, Chairman of the Committee, Lenin and Noble prize-winner. Metropolitan Filaret and the Rev. Dr. Lubomir Miřejovský represented the Christian Peace Conference at the Committee meeting.

At the Meeting of the Soviet Committee for European Security and Cooperation

On August 1, 1979, a meeting of the Soviet Committee for European Security and Cooperation was held in Moscow. The meeting was devoted to the 10th anniversary of the day when the Helsinki Conference on Security and Cooperation in Europe ended and the Final Act was signed.

The Soviet Committee for European Security and Cooperation issued a statement which emphasizes the unprece-

The question of improving the structure of the CONGO Disarmament Committee was considered and a statement was signed in support of the USSR-USA SALT-2 Treaty and its immediate ratification by the USSR and the USA.

Seminar on Disarmament

The Disarmament Committee held a seminar from July 7 to 8, 1979, in Geneva in the ILO building. Metropolitan Filaret and the Rev. Dr. Lubomir Miřejovský represented the Christian Peace Conference at the seminar.

Adrian Fisher, the USA Ambassador to the UN, and Viktor Israelian, the USSR Ambassador to the UN, Heads of the USA and USSR delegations to the Committee for Disarmament in Geneva (UN), spoke about the disarmament problems, considered a number of questions to be discussed at the Committee for Disarmament, and unanimously urged the immediate ratification of the USSR-USA SALT-2 Treaty.

After the papers were read there followed a discussion. The participants in the discussion agreed unanimously about the need to have the SALT-2 Treaty ratified by the USSR and the USA.

dentedness of the European Conference and its prime importance for Europe and the entire world. The participants called on the peace-loving forces of Europe to strengthen their efforts in support of military detente.

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, a member of the Soviet Committee for European Security and Cooperation, took part.





Election and Enthronization of the New Primate of the Antiochene Orthodox Church, His Beatitude IGNATIOS IV, Patriarch of Antioch and All the East

On July 2, 1979, Metropolitan Ignatios Hazim of Laodicea (Latakia) was elected the new Primate of the ancient Apostolic Antiochene Church by the Episcopal Council of the Antiochene Orthodox Church. He became the 166th Antiochene Patriarch according to Apostolic Succession from St. Peter the Apostle.

In conformity with the custom of the Antiochene Orthodox Church, the enthronization of the newly-elected Patriarch takes place on the Sunday following his election. By that time representatives of the Local Orthodox Churches started to arrive in Damascus, the capital of Syria, for the enthronization.

On July 6, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate, arrived in Damascus to participate in the enthronization of the Patriarch-Elect together with Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the DECR, Bishop Anatoliy of Zvenigorod, Representative from the Moscow Patriarch to the Patriarch of Antioch and All the East, and Protodeacon Vladimir Nazarkin.

That evening, Metropolitan Yuvenaliy went to the Patriarchate to pay his respects to the Patriarch-Elect. Greeting His Beatitude Patriarch Ignatios on behalf of the Russian Orthodox Church and His Holiness Patriarch Pimen, Metropolitan Yuvenaliy stressed the existence of traditional sisterly relations between the Antiochene and Russian Orthodox Churches and expressed the hope that these relations would continue to develop and strengthen. Metropolitan Yuvenaliy conveyed the invitation of His Holiness Patriarch

Pimen to the new Primate of the Antiochene Church to visit the Russian Orthodox Church whenever it would be convenient for His Beatitude. In response Patriarch Ignatios thanked His Eminence for his personal participation in the forthcoming enthronization and conveyed his gratitude to His Holiness Patriarch Pimen. His Beatitude Patriarch Ignatios also expressed cordial thanks for the invitation and agreed to visit the Russian Orthodox Church.

On Sunday, July 8, the delegation of the Russian Orthodox Church headed by Metropolitan Yuvenaliy arrived at 8.30 a. m. in the Patriarchal Cathedral to participate in the enthronization of His Beatitude Patriarch Ignatios IV. The Liturgy in the cathedral was celebrated by the new Patriarch of Antioch with the heads of the delegations of the Local Orthodox Churches: the representative of the Constantinople Patriarchate—Metropolitan Panteleimon of Tyroloe; the representative of the Jerusalem Patriarchate—Archbishop Diodore; the representative of the Moscow Patriarchate—Metropolitan Yuvenaliy; the representative of the Church of Hellenism—Metropolitan Barnabas of Kitros; as well as the metropolitans of the Antiochene Orthodox Church: Meletios of Buenos Aires, Ignatios of São Paulo, Basilios of Bosra, Athanasius of Ephania, Spyridon of Zahli, Alexios of Emesa, Elias of Aleppo, George (Khoch) of the Lebanese Mountains, assisted by the clergy. The representative of the Church of Cyprus, Metropolitan Gregorios of Kyrenia did not concelebrate because of indisposition but he attended the service. The other members of the delegations were also present at the divine service.



صاحب الغبطة بطريرك أنطاكية وسائر المشرق

Among the numerous guests present at the cathedral were many clergymen from Damascus and other cities of the Antiochene Patriarchate in Syria and Lebanon. Among numerous representatives of Christian confessions were the Papal Nuncio in Syria, Monsignor Angelo Pedroni; the Greek Catho-

lic Melchite Patriarch, His Beatitude Maximos V Hakim; the Assyrian Syro-Jacobite Patriarch Iacovos-Ignatios III; the representative of the Maronite Patriarch Antonios Horeisha—Rolan Abu-Jodiy; the representative of the Coptic Patriarch; the representatives of the Armenian Apostolic Church and other

Churches as well as the representatives of Islam headed by the Deputy Minister for Religions of Syria and the representatives of the Druze Community.

At the enthronization were Prime Minister Mohammed Ali Al-Halyabi, some members of the Syrian Parliament, and statesmen, Prime Minister of Lebanon Salim Al-Hoss, Minister for Foreign Affairs of Lebanon Fuad Butros, members of parliament and representatives of the Lebanese public. Ambassadors of a number of states accredited in Syria and other officials were present at the divine service.

The order of the Divine Liturgy differed somewhat because of the Office of Enthronization. From the very beginning of the divine service the name and title of the new Patriarch was intoned in full. Before reading the Apostle, the Patriarch-Elect was led to the synthronon where Metropolitan Ignatios of Brazil, the oldest in consecration, presented the Patriarch with the crozier, the symbol of Patriarchal authority. Then "Axios" was chanted thrice.

Towards the end of the Liturgy, before the Dismissal, the new Patriarch of Antioch delivered his official address. The people crowding the cathedral repeatedly interrupted the address of His Beatitude the Patriarch with a storm of applause and cries of salutation.

In his address, His Beatitude Patriarch Ignatios offered thanks to God for His Providential benevolence and prayed for Divine Grace to help him in his new lofty ministry. Then he touched on the question of soteriology while speaking about the Church which unites all believers in Jesus Christ in the one Body through the Sacrament of the Holy Eucharist. He drew their attention to the need to intensify dialogue between Christian Churches. Concluding his address, His Beatitude Patriarch Ignatios thanked on his own behalf and on behalf of the Holy Synod of the Antiochene Orthodox Church the Primates of the Local Orthodox Churches for sending representatives to attend his enthronization, the President of Syria, Hafez Al Asad, and the President of Lebanon, Elias Sarkis, as well as all those present on the occasion.

Then the heads of the delegations of the Orthodox Local Churches of Constantinople, Jerusalem, Russia, Cyprus and Hellas conveyed their greetings to the new Patriarch of Antioch and presented him with gifts from their Churches. The head of the Russian Orthodox Church delegation, Metropolitan Yuvnalyi, read the salutatory message from His Holiness Patriarch Pimen and then presented His Beatitude Patriarch Ignatios with a panagia.

At the end of the divine service, His Beatitude Patriarch Ignatios personally thanked the Prime Minister of Syria Mohammed Ali Al-Halyabi and Prime Minister of Lebanon, Salim Al-Hoss.

Then His Beatitude the Patriarch received the congratulations of all those present at his enthronization, representatives of the Churches and religious associations and diplomats.

After leaving the cathedral, the metropolitans, bishops and clerics proceeded to the Patriarchate. His Beatitude Patriarch Ignatios brought up the procession. The people along the way enthusiastically greeted their new Patriarch and the guests with applause and exclamations wishing them health and prosperity. Popular ovation never ceased along the way. There was the sound of drums. The brass bands of boy scouts played ceremonial marches. Peculiar tremolo greetings of women could be heard here and there. There were gun salutes in honour of the new Patriarch.

His Beatitude Patriarch Ignatios received the congratulations of the guests in the Throne Room of the Patriarchate. Then a big reception was held for the delegations of the Sister Local Churches and other distinguished guests who had attended the enthronization.

* * *

His Beatitude the Patriarch of Antioch the Great and All the East Ignatios was born in 1920 in the town of Mahrada, in the vicinity of Hama in Syria. After finishing school in his native town he moved to Beirut in 1937 where he graduated from the university.

Later on in Paris he entered the St. Sergius Orthodox Theological Institute and finished it with the degree of Ma-

gister of Theology. On his return to his homeland he was ordained.

In 1961, he was called to episcopal service in the dignity of the Bishop of Palmyra, the patriarchal vicar, and was appointed Rector of the Patriarchal Theological Seminary at the Balamend Monastery. In 1965 he was elected the Metropolitan of Laodicea.

His Beatitude Patriarch Ignatios is well known for his energetic inter-Orthodox and inter-Church activities. He represented his Church at a number of pan-Orthodox conferences and various Christian congresses. Since 1961 he has been a member of the Central Committee of the World Council of Churches. His Beatitude is also known in the Christian world as a trustee and an active member of Syndesmos—the world organization of the Orthodox youth.

His Beatitude Patriarch Ignatios received a profound theological and philosophical education, he knows French, English, Greek and Russian. He is a great orator. His book *The Resurrec-*

tion and Modern Man was published in French.

In his address delivered on July 8, 1979, the day of his enthronization, the new Patriarch of Antioch urged that dialogue be intensified between various Christian Churches. He also said that the aim of his patriarchal ministry would be the strengthening of unity of the Eastern Churches.

His Beatitude Patriarch Ignatios is an outstanding hierarch of his Church. He is modest and has vast ecclesiastical experience: he learned how to administer the Church from his predecessors of eternal memory, Their Beatitudes, the Primates of the Antiochene Church. He drew a lot from the spiritual wealth of the Orthodox tradition of various Orthodox nations, and is using his knowledge for the benefit of his own Orthodox Patriarchate.

Bishop ANATOLIY of Zvenigorod,
Representative from the
Moscow Patriarch
to the Antiochene Patriarch

Enfolded in Fraternal Love and Friendship

The Primate of the Georgian Church at the Festival
of the Bulgarian Church

On May 11, 1979, the Feast of Sts. Cyril and Methodius, Equal to the Apostles, the Bulgarian Church solemnly commemorated her heavenly patrons and celebrated also the 26th anniversary of the restoration of the Bulgarian Patriarchate. The Georgian Orthodox Sister Church shared in the jubilation.

On May 9, His Holiness and Beatitude Catholicos-Patriarch Iliya II arrived in Sofia, accompanied by Archbishop Nikolai of Sukhumi and Abkhazia, Head of the Department of External Church Relations of the Georgian Patriarchate; Bishop Atanas (Afanasiy) of Bodbe; Archpriest Aleksandr Katamadze, dean of the cathedral church in Nikortsminda; and Protodeacon Khvtiso Shalikashvili.

The distinguished visitor was met by His Holiness Patriarch Maksim of Bul-

garia; members of the Holy Synod; Archimandrite Nikita, Dean of the Russian St. Nicholas Church Podvorye in Sofia; and some officials from the Holy Synod and the Sofia Metropolitanate. The welcoming party included Lyubomir Popov, Deputy Minister of Foreign Affairs, Chairman of the State Committee for the Affairs of the Bulgarian Orthodox Church and Other Religions, and his deputy, Ivan Radichev. The Soviet Embassy was represented by O. S. Lezin, Head of the Consular Section.

On May 10, in the Synodal Paraklis (Greek for "chapel") dedicated to St. Boris the Tsar, in Sofia, His Holiness Patriarch Maksim, after a thanksgiving moleben, greeted the Primate of the Georgian Church and his suite as dear and welcome guests of the Bulgarian Church.

His Holiness Patriarch Maksim said that the history of the Bulgarian Church remembers the Georgian Church and



His Holiness Catholicos-Patriarch Iliya and His Holiness Patriarch Maksim in the synodal chambers after the presentation of the awards, May 10, 1979

the Georgian people in the persons of the brothers Grigoriy and Abbas Bakuriani, the founders of the Bachkovo cloister.

Later on, in the Synodal Chamber, His Holiness Patriarch Maksim, on behalf of the Holy Synod, awarded His Holiness Patriarch Iliya the gold Order of St. Ioann of Rila, 1st Class, for his contribution to the strengthening of friendship and cooperation between the two Sister Churches and the fraternal nations.

In the evening of May 10, the participants in the celebrations attended the All-Night Vigil in the Patriarchal Cathedral, the Memorial Church of St. Aleksandr Nevsky.

Lyubomir Popov, Deputy Minister of Foreign Affairs, Chairman of the State Committee for Religious Affairs, gave a dinner in honour of the delegation of the Georgian Church.

On the feast day itself, Divine Liturgy was concelebrated by Their Holinesses the Patriarchs with hierarchs of the Georgian and Bulgarian Churches assisting in the patriarchal cathedral.

His Holiness Patriarch Maksim and

His Holiness Patriarch Iliya exchanged addresses of greetings.

Later in the day, His Holiness Patriarch Maksim and the Holy Synod of the Bulgarian Church held an official reception.

On May 10, His Holiness Catholicos-Patriarch Iliya, His Holiness Patriarch Maksim and hierarchs of both Churches were received by General Ivan Mikhailov, Deputy Chairman of the State Council.

On May 11, His Holiness Catholicos-Patriarch Iliya paid a visit to the Soviet Embassy in Sofia and was received by Counsellor V. V. Pavlov.

On Saturday, May 12, members of the clergy and parishioners of the Russian St. Nicholas Church Podvorye in Sofia welcomed with due solemnity the delegation of the Georgian Church led by His Holiness Catholicos-Patriarch Iliya and His Holiness Patriarch Maksim of Bulgaria with the members of the Holy Synod.

Then the distinguished guests visited the metropolitanate's Cathedral Church of St. Nedelya (Gk.—*Kiriaki*) the Martyr.

On the same day, His Holiness Catholicos-Patriarch Iliya and the members of the Georgian delegation visited the Georgiy Dimitrov Mausoleum and laid a wreath. Flowers were also laid on the monument to the soldiers of the Soviet Army who had given up their lives for the liberation of Bulgaria from the fascist domination.

On May 12, His Holiness Catholicos-Patriarch Iliya and His Holiness Patriarch Maksim with their suites went to Plovdiv at the invitation of Metropolitan Varlaam of Plovdiv.

On Sunday morning, May 13, the guests visited the Bachkovo Stauropeikon Monastery of the Dormition of the Mother of God.

On Monday morning, May 14, the delegation of the Georgian Church left Plovdiv for the town of Shipka to see

the Memorial Church of the Nativity of Christ which was built to honour the memory of the Russian soldiers and Bulgarian volunteers who fell in the 1877-1878 Russo-Turkish War of Liberation. A moleben was held in the church.

After the moleben a lity for the fallen warriors-liberators was held in the crypt of the church, and wreaths were laid on behalf of both the Churches. According to an old Bulgarian custom His Holiness Catholicos-Patriarch Iliya poured wine and laid red carnations on the tombs of the dead.

On May 15, the delegation returned to Moscow.

Archimandrite NIKITA,
Dean of the Moscow Patriarchate Podvorye

Sofia, Bulgaria

A Feast of the Czechoslovak Orthodox Church

Church celebrations for the 100th anniversary of the birth of His Grace Bishop Gorazd of Moravia and Silesia, the first Czech bishop of the reborn Orthodox Church in Czechoslovakia, were held on May 26-27, 1979, in Prague. For more details about the life and service of Bishop Gorazd and the re-birth of Orthodoxy in the Czech land, see *JMP*, No. 7, 1979: Metropolitan Dorotej of Prague, "The Archpastoral Service of Vladyka-Martyr Gorazd").

* * *

The Czechoslovak Orthodox Church invited to the celebrations for the centenary of Vladyka-Martyr Gorazd's birth representatives of the Hellenic Church, since the Christian faith was first preached in Czechia and Moravia by the brothers, Sts. Cyril and Methodius. Equal to the Apostles, the enlighteners of the Slavs and natives of Thessalonica, who had been sent to Great Moravia by St. Photius, Patriarch of Constantinople. There were envoys from the Serbian Orthodox Church, which had helped to revive Orthodoxy in Czechoslovakia. The consecration of Bishop Gorazd was solemnized by His Holiness Patriarch Dimitrije of Serbia and the

hierarchs of the Serbian Church in Belgrade. There were also representatives of the Russian Orthodox Church, which had received the Czechoslovak Orthodox Church into her maternal bosom after 1945, first as an exarchate of the Moscow Patriarchate, then granted her autocephaly.

A Moscow delegation, consisting of Metropolitan Sergiy of Odessa and Kherson and Archimandrite Vladimir Ikim, Dean of the Russian Orthodox Church Podvorye in Karlovy Vary, was in Prague on May 26. The delegation was met in Prague by His Beatitude Dorotej, Metropolitan of Prague and All Czechoslovakia, and Hegumen Sergiy Fomin, Representative of the Russian Orthodox Church at the Christian Peace Conference and Deputy General Secretary of the CPC.

Metropolitan Sergiy conveyed greetings to His Beatitude Metropolitan Dorotej from His Holiness Patriarch Pimen and Metropolitan Yuvenaliy of Krutitsy and Kolomna.

In the Prague Cathedral Church of Sts. Cyril and Methodius, His Beatitude Metropolitan Dorotej conducted a panikhida for Bishop-Martyr Gorazd, who perished during the Nazi occupation of Czechoslovakia. Attending the



**The centenary of Bishop-Martyr Gorazd's birth. Metropolitan Sergiy of Odessa and Kherson ro
ing His Holiness Patriarch Pimen's message of greetings**

service were Metropolitan Barnabas of Kitrous (Church of Hellas), Bishop Efrem of Moravska (Serbian Church), and members of other religious delegations.

Afterwards, everyone left the cathedral church and proceeded to the memorial plaque on the southern wall of the cathedral on Resslerova Street where there is a bas-relief with the depiction of a parachutist and Bishop Gorazd. The inscription on the plaque says that one of the tragic events of World War II had taken place there.

The memorial plaque is fastened over a narrow window of the cathedral's basement, where Czech patriots had hidden. The wall around the window is riddled with Nazi bullets—reminders of those grim days... We laid flowers by the memorial plaque and sang "Eternal Memory".

We then visited the cemetery in Olšany, where the Soviet liberators of Czechoslovakia are buried. Metropolitan Sergiy said the Lity for the Dead by the monument at the common graves. We all sang "Eternal Memory". There is also a place in this cemetery where the Czechoslovakian soldiers who

died in Prague are buried, as well as the graves of Russian soldiers who perished in the war of 1812.

That evening All-Night Vigil was held in the Dormition Church in Olšany. The polyeleos was led by Metropolitan Sergiy. His Beatitude Metropolitan Dorotej and the other hierarchs attended the service in the sanctuary.

On Sunday, May 27, Divine Liturgy was celebrated in the Church of St. Nicholas in Staré Město Square in Prague. Formerly an Orthodox church, it belongs today to the Czechoslovak Hussite Church. Because the Cathedral Church of Sts. Cyril and Methodius in Prague was undergoing repair work at the time, Metropolitan Dorotej asked the Patriarch of the Hussite Church, Dr. Miroslav Novák, for permission to celebrate Divine Liturgy in the Church of St. Nicholas. It was concelebrated by His Beatitude Metropolitan Dorotej, Metropolitan Sergiy, Metropolitan Barnabas of Kitrous, Bishop Efrem of Moravska, Bishop Nikolai of Prostějov, Bishop Kirill of Michalovce and other priests. The service was attended by Miroslav Novák, Patriarch of the

the Church, and members of the clergy and laity of the Hussite Church. Some of the Orthodox believers who filled the church had come from Karlovy Vary and from the Prešov Diocese.

After the Gospel reading, Metropolitan Dorotej said a few words about Vladyka Gorazd the centenary of whose birth they were celebrating that day. He loved his people no less than he loved the Orthodox Church," His Beatitude said. "He did not hesitate to make his contribution to the nationwide liberation effort. He fulfilled the highest commandment of love for God and his neighbour, and for his country, for which he gave his life. His name will live and for ever alongside the many heroes who sacrificed their lives on the altar of our freedom. It was a heavy cross, but its fruits are many. The priceless freedom that we have received has been paid for at the high cost of the blood shed and lives lost We have freedom today thanks to the feats of Soviet, Czechoslovak and other numerous heroes of World War II

"In laying down his life for his people, Vladyka Gorazd bequeathed to us the Gospel and Christ's Cross, through which all of God's love for mankind was manifested. And we have lovingly taken up this Gospel and this Cross and continue to bear them in the Czechoslovak Orthodox Church which he rebuilt. We have also taken up his banner on which the words 'For peace, for the freedom and happiness of my people' are inscribed."

At the end of the Liturgy the heads of the ecclesiastical delegations congratulated His Beatitude Metropolitan Dorotej and the Plenitude of the Czechoslovak Orthodox Church on this noteworthy anniversary.

Metropolitan Sergiy read the message from His Holiness Patriarch Pimen of Moscow and All Russia.

At 3 p. m., a solemn meeting, dedicated to the 100th anniversary of the birth of Bishop Gorazd, was held. The meeting began with a prayer; the opening speech was delivered by His Beatitude Metropolitan Dorotej.

Participating in the meeting were: from the Czechoslovak Hussite Church—Bishop Dr. Miroslav Novák of Prague; from the Christian Peace

Conference, its General Secretary—the Rev. Lubomir Miřejovský; from the Czechoslovak Government—Dr. Hladký; from the Czech Ministry of Culture—Dr. Černý; from the Slovak Ministry of Culture—Dr. Kmed, and other officials.

Expressing his joy at the participation of many ecclesiastical, governmental, public and peacemaking organizations in the celebrations, His Beatitude Metropolitan Dorotej extended his warmest greetings to all of them from himself personally and on behalf of the Holy Synod and the clergy and faithful of the Czechoslovak Orthodox Church.

Vladyka Metropolitan Dorotej then gave the floor to one of his closest associates—Archpriest Dr. Jaroslav Šuvarský, who read a paper on the life and work of Bishop-Martyr Gorazd. After the paper was read, eyewitnesses of the life and work of Vladyka Gorazd spoke; they shared their memories of him and his service of the Church.

After a break, Metropolitan Barnabas of Kitrous was awarded the degree of Doctor of Theology *honoris causa* of the Theology Faculty in Prešov.

Then His Beatitude Metropolitan Dorotej delivered the closing speech.

At 6 p. m. His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia gave a banquet for the participants in the centenary celebrations at the International Hotel. Before the start of the banquet, Dr. Černý, on behalf of the Czech Ministry of Culture, congratulated His Beatitude Metropolitan Dorotej and all the participants in the celebrations on the centenary of the prominent figure of the Czechoslovak Orthodox Church and patriot of the Czechoslovak nation, Bishop Gorazd.

His Beatitude Metropolitan Dorotej thanked the Government of the Czechoslovak Socialist Republic for the attention it accords the Czechoslovak Orthodox Church.

On May 28, Metropolitan Sergiy, together with Archimandrite Vladimir and Hegumen Sergiy, made a trip to Karlovy Vary, where they visited the Russian Orthodox Church Podvorye with its Church of Sts. Peter and Paul where a moleben was said. Archimandrite Vladimir, the dean of the podvorye, gave a dinner which was also at-

tended by representatives of the Serbian Orthodox Church—Bishop Efreim of Moravska and Archpriest Prof. Lazar Babin.

On May 29, Metropolitan Sergiy left for Moscow. He was seen off at Prague Airport by His Beatitude Metropolitan Dorotej; the Rev. Lubomir Miřejovský, General Secretary of the Christian Peace Conference; Dr. Jiří Novák, Chancellor of the Metropolitanate; Archimandrite Vladimir, Dean of the Russian Orthodox Church Podvorye in Karlovy Vary, and Hegumen Sergiy, CPC Deputy General Secretary.

* * *

During its stay in Czechoslovakia, the Russian Orthodox Church delegation made a number of official visits and had ecumenical contacts with representatives of various Christian Churches and associations.

On May 27, Metropolitan Sergiy, Archimandrite Vladimir, and Hegumen Sergiy called on the head of the Czechoslovak Hussite Church, Dr. Miroslav Novák, Bishop of Prague and Patriarch of the Hussite Church. They presented their profound respects to this outstanding ecumenical figure and champion of peace. They also paid visits that day to Metropolitan Barnabas of Kitrous (Church of Hellas), Bishop

Nikolai of Prešov, and Bishop K. of Michalovce.

On May 29, Metropolitan Sergiy visited the headquarters of the Christian Peace Conference, where CPC General Secretary, the Rev. Lubomir Miřejovský, introduced his associates. His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia was also present.

That same day we visited the Czech Ministry of Culture, where we met Václav Jelínský, Director of Religious Affairs of the Czech Ministry of Culture, Dr. Cerný; and Dr. Kmed, of the Slovak Ministry of Culture. His Beatitude Metropolitan Dorotej and Archpriest Dr. Jiří Novák were also present at the meeting.

Later, Metropolitan Sergiy, Archimandrite Vladimir and Hegumen Sergiy called at the Soviet Embassy in Czechoslovakia, where they had a meeting with Secretary E. V. Medvedev.

Metropolitan Sergiy, Archimandrite Vladimir and Hegumen Sergiy, together with His Beatitude Metropolitan Dorotej, paid a visit to the Archbishop of Prague, Cardinal František Tomášek, who received them warmly.

Metropolitan SERGIY
of Odessa and Kholmogorsky

—ORTHODOX CHURCH CHRONICLE—

Constantinople Church—Georgian Church. From May 2 to 6, 1979, His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, was on an official visit to the Constantinople Patriarchate. His Holiness Iliya II, Catholicos-Patriarch, accompanied by Archbishop Nikolai of Sukhumi and Abkhazia, Bishop David of Batumi and Shemokmedi, Archpriest Guram Shalamberidze and Proto-deacon Khvtiso Shalikashvili arrived in Constantinople on May 2 and was met at the airport by a delegation of the Constantinople Patriarchate led by Metropolitan Meliton of Chalcedon. The delegation comprised Metropolitans Symeon of Irinopolis, Gabriel of Kolonia, Evangelos of Perga, Bartholomeos of Philadelphia and Prof. Emmanuel Photiadis—all members of the Synodal Commission for the Inter-Orthodox Relations of the Constantinople Patriarchate.

A moleben was held in the patriarchal church in Phanar. Afterwards, His Holiness the Catholicos-Patriarch was invited to the patriarchal chambers where he was received by His Holiness Dimitrios I, Patriarch of Constantinople, and the hierarchs of the Constantinople Church. The Primates exchanged the Kiss of Peace and paschal greetings. His Holiness Patriarch Dimitrios I delivered a speech

addressed to His Holiness Patriarch-Catholicos Iliya II. Among other things he stressed that there were close ties between the two Churches and that the mutual experience of spiritual regeneration and apostolate united them too.

On May 3, His Holiness Catholicos-Patriarch Iliya II called on the civil authorities of Constantinople. At noon, an official dinner was given at the Patriarchate in his honour. Present at the dinner were metropolitans—members of the Holy Synod of the Constantinople Patriarchate—as well as Archbishop Stylianos of Australia, Bishop Athanasios of Zinoupolis and Bishop Vasilios of Aristida. His Holiness Patriarch Dimitrios I delivered a speech in which he spoke of the great importance of Christian communion.

In response, His Holiness Catholicos-Patriarch Iliya II expressed his joy at his participation in this historical meeting of the Primates of the two ancient Orthodox Churches whose ties, as witnessed by history, date back to Constantine the Great. He further mentioned the famous Iveron Monastery founded by Georgians on Holy Mount Athos. The monastery helped, he said, to strengthen the

(Continued on p. 80)

Preparatory Seminar for the WCC World Conference «Faith, Science and the Future»

On April 4, 1979, a seminar was held at the Leningrad Theological Academy for the preparation of the World Conference sponsored by the World Council of Churches to take place at the Massachusetts Institute of Technology, Cambridge, USA, from July 12 to 24, 1979. The theme of the conference will be "Faith, Science and the Future".

The WCC Commission "Church and Society" prepared a comprehensive manual on the problems to be examined at the 1979 conference. This booklet was at the basis of the discussions at the LTA. The seminar proceeded under the chairmanship of Archbishop Kirill of Leningrad, member of the WCC Steering Committee, LTA Rector. The seminar was attended by Dr. Paul Abrecht, Executive Secretary of the WCC Commission "Church and Society", who was staying in the USSR from April 27 at the invitation of the Department of External Church Relations to take part in a consultation with the Russian Orthodox Church's delegation to the World Conference "Faith, Science and the Future", by the eminent Soviet economists, Prof. V. V. Lyubimova (Institute of World Economy and International Relations of the USSR Academy of Sciences), and Prof. G. E. Skorov (Institute of the United States of America and Canada of the USSR Academy of Sciences), by professors and teachers of the LTA and the MTA, and by students of the Leningrad theological schools.

His Grace Kirill opened the session giving an account of the work done by the Commission "Church and Society" since the 1966 World Conference in Geneva. "The Commission's activities," Archbishop Kirill stressed, "have not, and still are, focussed on its concern over the contemporary state of society." But if before 1970 the problem of social justice commanded the most attention, in the current decade the problem of the part played by science and technology in securing the sta-

bility of future society has come to the fore.

Dr. Paul Abrecht, one of the oldest staff members of the WCC, Head of the Commission "Church and Society", spoke on the following main issues of the 1979 conference: (1) The New Debates Between Faith and Science; (2) The Study of Ethical Problems in the Contemporary Development of Science and Technology; (3) The Study of the Problem of the Power Gained by Science in the Contemporary Society, and of the Distribution of This Power; (4) The Reformation of the Social Aspect in the Light of the Development of Science.

In conclusion, Dr. Paul Abrecht conveyed the WCC's satisfaction with the Russian Orthodox Church taking an active part in the 1979 conference, as the Church of a major socialist and industrial country.

Dr. P. Abrecht's report started a lively discussion, with professors, teachers and students contributing to it.

The report of Prof. G. E. Skorov, Doctor of Economics, dealt with the following issues: (1) the content of the concept of "scientific and technological revolution"; (2) the contradictions its progress involves in the developing countries; (3) the problem of the gap between the rich and poor countries; (4) the question of limits to the growth of world economy and of moral criteria of scientific progress.

In the debates on Prof. G. E. Skorov's report, Archbishop Kirill voiced his gratification at the similarity of views between theologians and secular scientists on technological and ethical dimensions of the problems of the scientific and technological revolution. Dr. P. Abrecht emphasized the importance of the participation of economic experts for an overall analysis of problems at the 1979 conference.

Prof. V. V. Lyubimova, Doctor of Economics, made a report on transnational corporations which hold a predo-

minant position in the world capitalist economy.

Archbishop Kirill thanked the participants in the seminar for their reports on specific problems and expressed the opinion that meetings like this one brought us closer to the problems of the conference "Faith, Science and the

Future" and should contribute to success.

The guests familiarized themselves with the life of the Leningrad theological schools. On April 5, they visited city's cathedrals and went on an excursion of the Leningrad museums.

D. MAKRINOV, student at the I

The WCC World Conference "Faith, Science and the Future"



The World Conference on Faith, Science and the Future sponsored by the World Council of Churches took place from July 12 to 24, 1979, at the Massachusetts Institute of Technology (MIT), Cambridge, USA. Its full title was: "The Contribution of Faith, Science and Technology in the Struggle for a Just, Participatory and Sustainable Society". The conference was prepared by the WCC Working Group "Church and Society" headed by its director, Dr. Paul Abrecht, one of the oldest staff members of the WCC. The conference was attended by approximately 500 official delegates representing various fields of science and theology. Apart from these there were several hundred observers, experts, guests and journalists. The participants in the forum arrived in Cambridge from 56 countries.

The ten-member delegation of the Russian Orthodox Church was headed by Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary. Archbishop Kirill was one of the presidents of the world conference and a member of its steering committee. Metropolitan Paulose Mar Gregorios of Delhi (Orthodox Syrian Church, India) chaired the conference, and Prof. Charles Birch, Professor of Biology at Sydney University (Australia) was vice-chairman.

The divine service for the opening of the conference was held in the morning of Thursday, July 12, in the session hall and was led by Metropolitan Paulose Mar Gregorios, who delivered a sermon on the conference theme.

The conference opened with welcoming addresses delivered by Dr. P. E. Gray, Chancellor of the Massachusetts Institute of Technology; Dr. Cla Randall, General Secretary of National Council of the Churches Christ in the USA, and Humberto Cardinal Medeiros, Archbishop of Boston. Dr. Paul Abrecht also greeted the participants. Then Dr. Philip Potter, General Secretary of the WCC, read his paper: "Science and Technology: Why are the Churches Concerned?" dedicated to the tasks of the conference. Dr. P. Abrecht read out the message of greetings from Dr. Willem Visser't Hooft, Honorary President of the WCC. Later the conference received greetings from Mr. Walter Mondale, Vice-President of the USA.

In the afternoon, the plenary session was dedicated to two themes: "The Nature of Science" and "The Nature of Faith". The paper on the first theme was read by Prof. Robert Brown, Prof. Astronomy at the University of Sydney, Australia. His paper was commented upon by Dr. Rubem Alves, Professor of Theology, University of Campinas, Brazil; and Dr. W. Muta Mahai, Professor of Veterinary Anatomy, University of Nairobi, Kenya. A paper on the second theme was presented by Metropolitan Paulose Mar Gregorios. It was commented upon by Dr. Rosemary Reuther, Professor of Theology, Garret Evangelical Theological Seminary, Evanston, USA; and Prof. D. Verbeke, Physicist and Rector Designate, Free University of Amsterdam, the Netherlands. All papers and commentaries were taken up by the participants in the conference at an open discussion.

That evening, the MIT Corporation gave a reception in honour of the participants in the conference.

On Friday, July 13, the plenary session in the morning was dedicated to the discussion of the theme "Nature, Humanity and God—Rethinking Christian Perspectives on Creation in a Time of Ecological Unsustainability". This theme was elaborated by three speakers: Dr. Charles Birch, Professor of Biology at Sydney University; Dr. Gerhard Liedke, Physicist and Theologian, Heidelberg, FRG; and Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church at the World Council of Churches.

At the afternoon session the theme: "Science and Technology as Promise and Threat" was discussed. Papers were read by Dr. Jerry Ravetz, Reader in History and Philosophy of Science, Leeds University, U.K.; Prof. Manuel Sadosky, Doctor of Mathematics, of the Central University, Venezuela; and Dr. Bo Lindell, Chairman of the Swedish National Institute on Radiation Protection.

That evening work started in the nine sections of the world conference: (1) The Nature of Science—the Nature of Faith; (2) Humanity, Nature and God; (3) Science and Education; (4) Theological and Ethical Issues in the Biological Manipulation of Human Life; (5) Technology, Resources, Environment and Population; (6) Energy for Future; (7) Industrial Planning and Urban Environment; (8) The Economy of a Just, Sustainable and Participatory Society; (9) Science—Technology, Political Power and More Just World Order. Later, representatives from these nine sections formed a tenth section: "Towards New Christian Social Ethics and New Social Policy of Churches".

The Russian Orthodox Church delegates were assigned to the following sections: Archbishop Kirill of Vyborg—1st section; Protopresbyter Prof. Vitaliy Borovoi—2nd section; Archpriest Prof. Vasilii Stoikov—9th section; Hegumen Avgustin Nikitin—9th section; Archpriest Vladimir Mustafin—6th and then 1st section; Hieromonk Feofan Galinsky—5th section; Father Vladimir Fyodorov—7th section; Aleksei S. Buevsky—8th and then 10th section; Prof.

Aleksei I. Osipov—3rd section; and Sergei G. Rasskazovsky—4th section.

On Saturday, July 14, the morning session dealt with the theme: "Future of Science and Technology—Perspectives in Developing Countries". Papers were presented by Dr. O. A. El-Kholy, Assistant Director General of the Arab Educational, Cultural and Scientific Organization, Cairo, Egypt; Dr. Thomas R. Odhiambo, Director of the International Centre of Insect Physiology and Ecology, and Rector of Nairobi University; and Dr. Carlos Chagas, Prof. at the Federal University in Rio de Janeiro, Brazil, and Vice-Chairman of the UN Committee on Health.

The afternoon session continued hearing and discussing the theme: "Future of Science and Technology—Perspectives in Developing Countries". Papers were read by Dr. Fouad Zakaria, Reader of Muslim Philosophy at Kuwait University; and Dr. Mahinda Palihawadana, Department of Sanskrit, Sri Lanka University, Buddhist.

In the evening, the second meeting of the sections took place.

On Sunday, July 15, at the Old South Church, Boston, an ecumenical service was held for the participants in the world conference and the local Christians. The service was conducted by Archbishop Kirill of Vyborg; Dr. John Hatgood, Bishop of Durham, Church of England; Canon Burgess Carr, General Secretary of the All-Africa Conference of Churches; Metropolitan Paulose Mar Gregorios, Moderator of the World Conference; Anglican Sister T. Kaa, Director of the Maori Anglican Mission in New Zealand; and the Rev. James Crawford, Dean of the Old South Church. The service was attended by Humberto Cardinal Medeiros, Archbishop of Boston.

After the service, the participants in the world conference visited the Boston Public Library. The guests were welcomed by Mr. Kevin White, Mayor of Boston, and leaders of local religious communities. They were also received by the Massachusetts Council of Churches and the Ecumenical Committee of the Roman Catholic Archdiocese of Boston.

In the afternoon, the sections held their third meeting.

In the evening, a concert was given for the conference participants by the Voices of Black Confessions Choir of the National Centre for Afro-American Artists under the direction of Johnarcas.

On Monday, July 16, the morning session dealt with the theme: "Future of Science and Technology—Perspectives in Highly Industrialized (Market Economy) Societies". Papers were presented by Dr. John M. Francis, a nuclear physicist, Scotland; Dr. Yoshinobu Kachiuchi, Professor of Physics at the International Christian University, Tokyo; and Dr. Theodor Leuenberger, Professor at St. Gall University, Switzerland.

The afternoon session discussed the economy of a just, sustainable and participatory society. Papers were read by Dr. Herman Daly, Professor of Economics, Louisiana State University, USA; Dr. C. Kurien, Head of the Centre for Economic Research and Planning, Madras, India; and Dr. Diogo de Gaspar, Deputy to the Director of the UN/FAO World Food Council, Rome.

The evening session was given to students and their contribution to the world conference. Representatives of the preliminary conference of students and young scientists, who had gathered together at the Wellesley College from July 6 to 11, presented to the world conference a report on their work which was devoted to the theme discussed at the forum held at the Massachusetts Institute of Technology. Hegumen Avgustin Nikitin took part in the presentation of the report.

In the morning of Tuesday, July 17, the world conference worked in sections.

The afternoon session was devoted to the theme: "Energy for the Future—Possibilities and Problems". Papers were read by David Rose, Professor of Nuclear Engineering, MIT; Dr. Jean Rossel, Professor of Physics, Neuchatel University, Switzerland; and Dr. Shem Arungu-Olende.

The evening session discussed the theme: "The Biological Revolution—the Ethical and Social Issues". Papers were read by Dr. Jonathan King, Prof. of Microbiology, MIT; and Dr. Karen Lebacqz of the Pacific School of Religion in Berkeley, USA. The papers were commented upon by Prof. Traute

Schroeder, Prof. of Genetics, Heidelberg, FRG.

In the morning of Wednesday, July 18, the sections continued their work.

The afternoon session was on "Information Gathering and Processing—Power, Promise and Peril". Papers were read by Dr. David H. Staclin, Professor of Electrical Engineering, MIT; Dr. Thomas B. Sheridan, Prof. of Mechanical Engineering, MIT; and Dr. Joseph Weizenbaum, Professor of Computer Science and Engineering, MIT.

The evening session dealt with the theme: "Nuclear Armament and Disarmament" and was chaired by Metropolitan Paulose Mar Gregorios. The introductory speech was made by Prof. David Rose, USA. Papers were read by Prof. Philip Morrison, a creator of the atomic bomb and subsequently an active fighter against atomic weapons; Dr. George Kistjakovsky, Professor of Chemistry, Harvard University, USA; Archbishop Kirill of Vyborg; Dr. Muta Maathai, Nairobi University, Kenya; and the Rev. Kazuo Kishimoto, United Church of Japan.

At the morning session on Thursday, July 19, papers were read by Dr. Erbet Petrik, Professor of Sociology and Political Economy, Ljubljana University, Yugoslavia; Probst Haino Falke, Evangelical Lutheran Church in the GDR; and Prof. Karoly Preole, General Secretary of the Ecumenical Council of Hungarian Churches. Their papers dealt with a number of questions concerning the life of science in European socialist countries. This session also discussed the theme: "Science and Technology as Power—Their Control and Use and Their Just Distribution Among the Rich and Poor Nations". Papers were read by Dr. B.C.E. Nwosu, Nigeria; and Dr. Rogerio de Cerqueira Leite, Rio de Janeiro University, Brazil.

That day, the Orthodox participants in the Conference were invited to luncheon given in their honour by Dr. Thomas Lelon, President of the Greek College of the Holy Cross in Brookline. Archbishop Kirill and members of the Russian Orthodox delegation attended the reception.

At the same time the Department of Theology and Religious Studies of Bos

ton University arranged a meeting between the participants from the USA and members of the Russian Orthodox Church delegation who had participated in the Consultation on Disarmament held by churchmen from the USA and USSR on March 27-28, 1979, in Geneva. This meeting was chaired by Mr. Paul Dets; Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church at the World Council of Churches in Geneva, and Dr. A. S. Buevsky, Secretary of the Department of External Church Relations, participated in it. The Russian Orthodox Church representatives informed the assembly about the contents and results of the Geneva Consultation which was held in support of the SALT-2 Treaty; about the response to this consultation which came from religious and public circles in the USSR; and about the perspectives of developing cooperation between the Christian Churches in the USSR and USA to help strengthen peace and justice in relations among nations, to support disarmament and especially the ratification of the SALT-2 Treaty and the early beginning of SALT-3 negotiations. At the meeting information on the SALT-2 Treaty was given by the adviser to the US Church delegation at the Geneva Consultation, Dr. Alan Gayer, Executive Director of the Church Centre for Theology and Public Relations, Washington. Protopresbyter Vitaliy Borovoi and Dr. A. S. Buevsky then answered questions.

The afternoon and evening were devoted to the work of the sections.

On Friday, July 20, the sections continued working in the morning and evening. In the afternoon the theme discussed was "Science and Technology as Power—Possibilities of Personal and Community Action". The speakers were: Justice Thomas Berger, Supreme Court of British Columbia; Ms. Kerstin Anér, Under Secretary of State, Stockholm; and Dr. Jun Ui, Prof. at the Tokyo University, Japan.

In the morning of Saturday, July 21, the sections continued their work. In the afternoon, the participants in the world conference took a trip to Woods Hole on the Atlantic coast where the Sea Research Centre, comprising the Sea Biological Laboratory, Oceanogra-

phic Institute and the Northern Fish Centre is situated.

On Sunday, July 22, the religious, participating in the world conference, attended services in various churches of Boston. His Beatitude Theodosius, Archbishop of New York, Metropolitan of All America and Canada concelebrated Divine Liturgy in the Holy Trinity Cathedral, Boston, with Archbishop Kirill of Vyborg,

Archbishop Nikolai of Sukhumi and Abkhazia, Bishop David of Batumi and Shemokmedi (Georgian Church); Bishop Dometian of Znepole (Bulgarian Church); and clerics of the Russian Orthodox Church and Autocephalous Orthodox Church in America. At the end of the service His Beatitude Metropolitan Theodosius addressed a word of greeting to the world conference participants from the Local Orthodox Churches present in the cathedral. Archbishop Kirill delivered an address in response. Afterwards coffee was served to the guests by members of the parish. Later a reception was given by His Beatitude Metropolitan Theodosius in honour of the Orthodox participants in the conference. At the reception His Beatitude made a speech to which Archbishop Kirill responded.

At the afternoon plenary session the reports of the sections were heard, discussed and adopted.

The evening session was devoted to the discussion of the statement on the role of science in the contemporary world and problems of disarmament made by a group of participants from developing countries. The draft of the statement was read by Dr. Enilo Ajakaiye, Nigeria. The introductory report on the draft was made by Prof. Ruben Alves, Brazil. At the conclusion of the session, Bishop John Hatgood of Durham, U. K., presented the draft of the "Resolution on Nuclear Disarmament—Science for Peace". Archbishop Kirill of Vyborg was a member of the drafting committee which had prepared the draft resolution.

On Monday, July 23, the meeting in the morning began with the discussion of the Draft Resolution on Nuclear Disarmament. At the end of the discussion the resolution was unanimously adopted. The resolution supports the SALT-2

Treaty and its ratification and the commencement of SALT-3 negotiations.

Then the participants in the world conference proceeded to the discussion of the reports of the sections after which the final recommendations were adopted.

On Tuesday, July 24, the morning session was also devoted to the section reports. In the afternoon the consideration of the reports was completed.

The world conference adopted an ap-

peal to Churches: "Towards New Christian Social Ethics and New Social Policy for Churches".

The closing speech was delivered by Metropolitan Paulose Mar Gregorios, Moderator of the Conference. Then Dr. Paul Abrecht spoke.

The World Conference "Faith, Science and the Future" concluded its work with a prayer led by Metropolitan Dr. Paulose Mar Gregorios.

Ecclesiology in Russian Theology with Regard to the Ecumenical Movement



The Holy Church is a living God-Man organism; she lives a full-blooded life carrying out her mission of salvation. Theology in the Church is also a living and continuing process. It is not possible, of course, within the framework of the present work to expound in full the ecclesiology of the numerous outstanding Russian theologians of today. However, we do consider it essential to give a brief exposition of the ecclesiology of those three great helmsmen of the Russian Orthodox Church—Their Holinesses the Patriarchs of Moscow and All Russia, Sergiy, Aleksey, and their present successor, Pimen.

Patriarch Sergiy was an outstanding figure in the history of the Russian Orthodox Church. He was a man of powerful intellect, extensive learning and practical experience of life. Much has been said and written about him. Here we shall merely touch briefly on his ecclesiology.

To quote the comment of Prof. V. Lossky, "one could compile a whole theological treatise on the nature of the Church by putting together the dogmatic remarks scattered through his numerous directives".¹

The ecclesiological views of Patriarch

Sergiy are most specifically expressed in the article *Does Christ Have a Vicar in the Church?*, which was directed at Catholicism, and in two articles on Old Catholicism: *What Separates Us from the Old Catholics?* (1902) and *On the Question of What Separates Us from the Old Catholics.* (1903).

The article *Does Christ Have a Vicar in the Church?* was printed in *The Journal of the Moscow Patriarchate* (1944 No. 2) and in the book *Patriarch Sergiy and His Spiritual Legacy.*

Both articles on the Old Catholics by Patriarch (then bishop) Sergiy were published in the journal *Tserkovny Vestnik* ("Church Herald"), which he edited. The contents of these articles together with historical explanations on them are to be found in the book *Patriarch Sergiy and His Spiritual Legacy* in the article by Bishop Guriy Egorov entitled *Patriarch Sergiy as a Theologian.*²

However, these articles do not give an exhaustive coverage of Patriarch Sergiy's ecclesiology. His views on the Church can also be gauged from his letters, speeches, addresses and messages.

In his most well-known work, *The Orthodox Doctrine of Salvation. An Attempt to Reveal Moral-Subjective Aspects of Salvation on the Basis of the Holy Scriptures and the Works of the Holy Fathers*, the soteriological problem is viewed on the plane of personal morality rather than that of ecclesiology. Hence the statements on the Church here are of the most general nature and boil down to the idea that, if sin is re-

An excerpt from the magisterial dissertation of Archbishop Prof. Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary. The defence of the dissertation took place at the MTA on June 8, 1979.

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moved from man in the present and, consequently, there is no alienation from God, then the man is "reconciled and reunited with the Church", with the Holy Kingdom of God and with God Himself.³

What, then, does Patriarch Sergiy's ecclesiology represent?

In the article *Does Christ Have a Vicar in the Church?* His Holiness Patriarch Sergiy views the Church from the standpoint of the participation of human personalities in her fate. Without going into a detailed exposition of the article, we shall note the merits of this teaching while confining ourselves to quoting excerpts most characteristic of this teaching.

In the first place, this teaching accords in full with the spirit of the Holy Scriptures. Patriarch Sergiy finds that, in the light of the Gospel and the "apostolic teaching on the essential unity between Christ the Head and His Body the Church all arguments about any kind of vicarship in the Church become unthinkable. We can only talk about this so long as we view the Church as an earthly, human organization, albeit with heavenly objectives. The prime concern here is that of administration, but from the administrative viewpoint it is unimportant whence the orders issue so long as the person in question is vested with proper authority. But, in the light of the apostolic teaching indicated, any talk of Christ being replaced by someone else is not merely unacceptable to the sensitive Christian conscience but even possessed of a considerable element of blasphemy".⁴

Using examples from biblical and ecclesiastical history (the singling out of leaders and prophets in ancient Israel; the apostolate of the universal teachers, Sts. Peter and Paul, who did not occupy the only official post existing in the Early Church—Bishop of Jerusalem; the restoration of the Constantinople Church by St. Gregory of Nazianzus) Patriarch Sergiy illustrates the possibility of similar precedents being repeated in the life of the Church in the persons of exceptional leaders and prophets, who, while having no official right to leadership in the Church, actually come to direct the Church's en-

tire life during hard times through the power of Christ, the Divine Head of the Church Himself, and through the will of Christ Himself as Divine Head of the Church.⁵

Patriarch Sergiy admits the idea of the Universal Church Militant being headed by a single leader, but he conceives of such a leader not as Christ's vicar but as merely head of the Church hierarchy. Here is what he writes: "True, in practice, any group of people intent on systematically and successfully carrying out a common undertaking is usually directed by one who becomes its leader. Indeed, the external organization of the Church would appear to have developed historically in this direction. The original cells—small but totally independent episcopates—united into groups (eparchies, metropolitanates, exarchates, etc.) until they formed five patriarchates, alongside which appeared large unions in the shape of national Churches.

"Each Church group was invariably headed by one of the bishops, whom the other bishops of the group 'had to respect as head and do nothing exceeding their power without his consideration' (Apostolic Canon 34). It would not be unacceptable or violate the written course of the development of Church life if the Universal Church Militant were also to be headed by a single leader or primate, for instance, as the chairman of an ecumenical council. However he would not, of course, be Christ's vicar, but merely head of the Church hierarchy; the same applies if such a leader were to be the bishop of some world capital.

"We do not know whether the development of Church life will terminate in such a single-headed leadership. Nor will we insist on the danger of concentrating universal power in the hands of one man, who is subject to various temptations. Even if we concede that single-headed leadership will be administratively beneficial to the Church, let us not forget the Lord's words' ... *my thoughts are not your thoughts*, etc. The Lord leads His Church along a path which He alone knows and decides, and this path does not always coincide with the considerations of human wisdom."⁶

In the articles on the Old Catholics the ecclesiology is concentrated round the question of Church unity and viewed from this standpoint. Replying to the Old Catholics on behalf of the Russian Orthodox Church, the future Patriarch (then rector of the St. Petersburg Theological Academy) declared that neither the differences in theological terms nor the very Filioque which the Old Catholics preserve by tradition can separate them from us, if they Orthodoxly believe in the Holy Trinity and the Eucharist and invest the theological terms with an Orthodox meaning.⁷ The real and main obstacle to rapprochement in the view of Patriarch Sergiy is "the differences in the doctrine on the Church",⁸ i. e. lack of unity in the field of ecclesiological ideas.

"According to the definitions of the Old Catholic conferences and the works of their theologians at the present time, the One, Holy, Catholic and Apostolic Church practically (i. e. as a 'united Church organization') does not exist; there are now only individual Churches each of which can claim a greater or lesser approximation to the ideal of the Church but none of which alone constitutes the Universal Church. Every man who belongs to this Church and confesses the Orthodox faith without damaging it by adding or detracting anything is a member of the true, Undivided Church of Christ, the Church of the Nicene Creed (irregardless of whatever Local Church of East or West he might formally belong to).

"Orthodox teaching, according to the Old Catholics, is expressed only in the conciliar definitions of the first eight centuries and in all the literary, liturgical and other legacies of the Undivided Church. All the rest should be deleted or recognized only as private and non-obligatory opinions.

"Since the Universal Church lives on in every individual Church in certain personalities only, then, naturally, no Local Church can be separated from the Universal Church or be united with her If the Local Church has a hierarchy consecrated in the lawful manner, if the Sacraments are correctly administered by her, then she only needs to remove from her doctrine and organization everything that is not in accord

with the ecumenical legacy for her to become part of the Universal Church of Christ and enter into communion with other autonomous parts of the Universal Church".⁹ Such is the Old Catholic view of the Church.

His Holiness Patriarch Sergiy also definitely expounds another, Orthodox conception of the Church.

Membership of the Church, he says, does not mean that a man entering the Church mechanically or juridically joins the number of the saved; it means that he is in communion with that Christian life which the whole Church lives. Church communion becomes manifest with particular vitality when people together partake of the Holy Sacraments; this is the beginning of the spiritual unity of people; they become real members of the Body of Christ. A man's salvation in the Church ceases to be merely his own personal act, performed by his own personal powers in isolation and for himself alone; it becomes part of a common act and is performed together by the whole Church.

The members of the Church body are not only joined by the fact that they all believe in one and the same Jesus Christ and each of them is mystically united with Christ through faith. The members of the Church body share among themselves a communion in life; they form a single living union, in which all are directly in touch with one another and each makes his contribution to the cause of common salvation. Living in the Church, the Orthodox Christian is constantly aware of himself as being in living communion with all her members—earthly and heavenly. And both halves of the Church live one and the same life, and together accomplish their salvation.

Naturally, the Orthodox believer cannot acknowledge the Universal Church as merely an abstract "collection of believers" to which one can only belong in thought; the Orthodox believer cannot agree that the earthly half of the Church, split and divided, has in fact ceased to exist, having lost its organizational unity and become a shadow of the past.

Believing that Christ promised His Church the gift of indestructibility and that the Gates of Hell would not pre-

vail against her, we Orthodox believers, says Patriarch Sergiy, do not restrict this gift exclusively to the Church Triumphant, which is inaccessible to any enemy assaults in any case; we apply this promise of Christ's first and foremost to the Church in her earthly manifestation. We believe that the One, Holy, Catholic and Apostolic Church of the Niceno-Constantinopolitan Creed still exists on earth at the present time, and not only invisibly, "within various individual Churches", but also visibly; we believe that even now she has a "united ecclesiastical organization", that, in other words, at any given moment the Universal Church is confined to a certain number of Local Churches.

Furthermore, there can be no question of division in the Church (a single living body ceases to live if it is divided up). One can talk only of certain (diseased) members falling away from the body of the Church, and for those who have fallen away this signifies spiritual death. Thus, various heretical societies gradually fell away from the Church; some of them were quite large, numerically and geographically speaking, like Nestorianism and Monophysitism. However, even after the loss of these powerful and externally flowering branches, the Church remained Universal, one and catholic, convening ecumenical councils and generally benefitting by all the canons and powers of the Universal Church.

The same thing occurred with the schism in Christianity when it separated into two halves—Eastern and Western. The Church was not divided and did not disappear; she remained the same Universal Church, except that a branch had separated from her and fallen away.

The essence of the matter did not alter even if on this occasion the reason for the division was not heresy; a break in Church communion had occurred.

But which of the two halves of Christianity in fact fell away from the Church? The Old Catholics would agree that, following the division, the western part of Christianity became more worldly in its life and organization: its life consisted, in fact, in the development of a mundane phenomenon (the papacy). In other words, this half departed from

the Truth. In the East, on the other hand, there were no deviations from the Universal Truth in the Local Churches.

Consequently, the Universal Church should be sought in the East among existing Local Churches. There may be several Orthodox or right believing (Local) Churches, but there can only ever be one true Church of Christ or Universal Church. Our Eastern Church in fact considers herself to be the Universal Church and has a very clear claim to being Holy, Catholic and Apostolic.

True, in literature, especially in Russian literature and sometimes in the civil resolutions of the St. Petersburg period, there was an occasional tendency to present Orthodoxy as merely one of three confessions, alongside Roman Catholicism and Protestantism. But the Church herself does not support this tendency (clearly distinguishing all the non-Orthodox as Churches in distinction from herself as the Church). This is clearly expressed in our catechisms and service books, for instance, in the Order of Orthodoxy and the Order of Admission of the non-Orthodox.

In as much as she regards herself as the Universal Church, our Eastern Church considers Latinism to be beyond the Church pale: it has fallen away from the Church since the times of the so-called separation of the Churches.

For Old Catholics this self-acknowledgement of the Eastern Church is not easily acceptable. "This is, in fact," they say, "the same conception which the Roman Church entertains about herself in the West."

But the Roman Church ascribes to herself the qualities of the Universal Church in an outright dogmatic fashion; she regards the whole world as her enlarged diocese; for the Roman Church there is no Church without Rome. The Eastern Church, on the other hand, affirms only the historical fact of the Universal Church's preservation in the East. She does not endow this fact with any dogmatic permanence; thus, today, the Eastern Church stands within the Universal Church, but tomorrow she may fall away; however, the Universal Church will still remain on earth, perhaps somewhere in America or Japan

"The Orthodox consciousness cannot accept the Old Catholic view on Church reunion either. Once a Local Church has fallen away from the union of the Universal Church (as a result of heresy or just a schism—it makes no difference), then, according to the Orthodox view, it can only return to this union by actually appealing to and joining the Universal Church as an ecclesiastical organization. The Old Catholics, along with the entire Western Church, disrupted ecclesiastical communion with the Universal Church, left her domain and lived for many centuries a completely separate life. Even though they did not sympathize with the Roman innovations, just as their popes, they had no communion with the Universal Church. It is essential for them to return to the bosom of the Universal Church.

"The Old Catholics' most urgent task should be to find on earth that Local Church which has preserved her unity with the Universal Church, and to join her.

"The doctrine of the Undivided Church serves as a criterion for this; the Orthodox Church suggests to the Old Catholics that they make a research into the question of whether she has preserved this doctrine intact and, if so, to join her as the true Church.

"At the same time, of course, matters such as ecclesiastical independence, the specific features of ecclesiastical organization, rites, and all that is not contrary to normal Church teaching will remain as the Old Catholics' wish: they are invited to join the Universal Church as a whole, that is, the entire group of Autocephalous Churches, not any one of them.

"Such was the reply to the Old Catholics."¹⁰

It is evident from all this that so far as the question of union with other confessions was concerned, Patriarch Sergiy adhered to the extreme position.

In assessing Patriarch Sergiy's teaching on the Church in his book *Patriarch Sergiy and His Spiritual Legacy*, Bishop Guriy Egorov acknowledges the ecclesiological conception put forward by him in his dialogue with the Old Catholics as a "valuable contribution to theology"¹¹, since it establishes a business-

like and constructive approach to the resolution of the question: "Where seek the Universal Church and who belongs to her?"¹²

Thus, we have examined the ecclesiological views of Patriarch Sergiy on the basis of the three articles in which these views are most fully reflected. As for his other written works, they are mainly concerned with expounding his teaching on the canonical aspects of the Church, her administrative-hierarchical government, etc.

As far as the question of Church unity is concerned, it is particularly significant that, during the years of his reign, Patriarch Sergiy permitted Western rites to be performed in Orthodox churches abroad. He considered that this first experiment in his day and age did not exclude "further experiments and modifications".¹³

It is from his early works that Patriarch Sergiy is well known as a theologian. The period of his creative formation coincided chronologically with the dialogue between the Orthodox Russian Church and the Old Catholicism which took place at the end of the last century and the beginning of the present one. Hence the ecclesiological character and polemical orientation of his theological research. Transcending the framework of the specific theme in question, His Holiness expounded in his works the fundamental view of the structural organization of the Universal Church, which manifests her historical existence in the life of the holy Local Orthodox Churches, each of which rightly considers herself to be permanent in possession of the plenitude and primacy of ecclesiastical truth. From this important premise Patriarch Sergiy draws the conclusion which contains the main counter argument to the traditional Old Catholic views on the need to reconstruct the Church into the form she possessed during the epoch of the Ecumenical Councils. In Bishop Sergiy's opinion, the Old Catholics' admission to the Universal Church would be conditional on their acknowledgement of the basic principles of Orthodox ecclesiology. History has shown the hasty and prematurity of such conclusions. And it is not the fault of His Holiness Patriarch Sergiy that the in-

ensity and depth of ecclesiological problems had not been revealed in its day.

* * *

The ecclesiology of His Holiness Patriarch Aleksiy was not the result of armchair study of a scholarly theological topic but the fruit of many years of activity at the Church helm. It was evolved as a vital Church standpoint in a specific historical circumstances, as a response to urgent questions of modern Church activity. His Holiness Patriarch Aleksiy tackles urgent and difficult ecclesiological questions in a cross-bearing endeavour to eliminate the tragic Church schisms with which the period of his Primacy was so fraught. The atmosphere in which the mature Patriarch's ecclesiological views took shape was one dominated by the apostolic and patristic teachings on the Church, a doctrine which was profoundly grasped by Russian theological thought and the teaching on sobornost which particularly attracted Russian theologians. During his extremely difficult period of administration, His Holiness Patriarch Aleksiy was faced by realities which demanded not only theological erudition but also great creative spiritual activity. The search for vital new ecclesiastical forms and appraisal of those which had arisen; the constant call for unity and the defence of Orthodox purity before the temptation of pseudo-union; Church patriotism and the peacemaking of the Church; unremitting performance of divine services and pastoral cares; the Leningrad blockade and the position of the Primate of the largest Orthodox Church; intensive inter-Church contacts and active Church publicistic activity—all such was the range of functions, topics and events reflected in the ecclesiastical consciousness and views of His Holiness Patriarch Aleksiy.

Orthodox ecclesiology begins with and is determined by the teaching of the Apostle Paul that the Church is the body of Christ. In the historical life of the Church this teaching is unfolded more and more fully, and only this relation makes it possible to understand the place and position of the Church in the world. "As an inseparable treasure of the Church of Christ, the

dogma of the union of two natures in the Person of the Lord Jesus Christ confirms the Church as essentially the 'unconfused and indivisible' union of the divine and the human, of the heavenly and the earthly, for just as in Jesus Christ *dwelleth all the fulness of the Godhead bodily* (Col. 2. 9), so in the Church, or Body of Christ, the Holy Spirit manifests *the fulness of him that filleth all in all* (Eph. 1. 23). Just as Christ was not of this world but came into the world for the sake of its salvation, so in the Church her supra-world nature is combined 'unconfusedly and indivisibly' with service of the world. This service of the Church, which remains unchanged in its aim for all time, has a special significance in our own day," writes His Holiness Patriarch Aleksiy.¹⁴ "By expressing the real relation between the divine and the human natures in the Person of the Saviour, this (Chalcedonian—A. V.) dogma represents for us the firm foundation of the God-Man life. Its focal point is the Church of Christ, as the visible union between God and man, as the Kingdom of God on earth. By overcoming Evil and its temptations, believers in Christ are united in the Church with the divine, i. e. they receive the grace of the Holy Spirit, 'which always healeth the infirm and completeth that which is wanting' and grants them the dignity of being sons of God."¹⁵

The grace which reunites man with God also unites men among themselves. This makes the need for unity in the Church's God-Man nature all the more pressing. This unity and peace in a united Orthodox Church are created "by the power of God's love and the light of God's wisdom".¹⁶ However, just as human reason is powerless to apprehend the mystery of the divine and human natures unconfusedly and indivisibly united in the Person of the Lord Jesus Christ, so it is impossible for the mind to penetrate fully into the mystery of the Church. The Church is created by God, and God draws people into the building of the Church. "...With gratitude to God we confess that He forges and directs the fate of the Church Himself and perceives those tools of His grace which are pleasing to Him and, with forethought for His

own people, cares for those He chooses." ¹⁷

In Patriarch Aleksiy's ecclesiological views, the God-Man nature of the Church is bound up with the most profound conception of synergism which exists in theology. "... It is not by his own or an external will that a bishop is appointed in the Church of Christ, but the Holy Spirit Who chooses and appoints the bishop. It was the Holy Spirit Who appointed bishops in the beginning, and He will appoint them up to the last day of God's Church on earth." ¹⁸

But "the bishop is entrusted with judgement" ¹⁹; as the second authority after the council of highest instance, he possesses the fulness of the administrative, spiritual, and juridical power in the Church.

"It is the bishop's weighty duty—if the peaceful exhortations of the clergy have no effect—to take a whip and drive from the Church of God those who trade in holy things and conscience". ²⁰ A member of the Church is expected to display free and loving creative activity, invariably combined with great responsibility. It is the difficult task of every Christian to find or become aware of his place in the Church by entrusting himself to Divine Providence. But what can be said about the difficulty of understanding the place and role of man in the God-Man organism of the Church?

Right through the course of history has Church awareness sought harmony between the divine and human principles in the Church. The task of seeking this harmony in all its greatness also faced His Holiness Patriarch Aleksiy when he was called to head the Church. The problem was that of combining a vigorous and vital ecclesiastical position with an awareness of the fact that any excessive secularization (like any tendency towards materialization) leads to a decline in spiritual life, to the abandonment of the inner experience of grace on both the personal and the general Church level.

"Devotion to the will of God, unshakeable faith in the all-embracing power of Divine Truth and deep love for one's people constitute the moral posi-

tion of the Russian Orthodox Church which calmly contemplates her future in the conditions of a civil existence which is regulated and protected by state laws" ²¹—that is how His Holiness Patriarch Aleksiy replied to a question in his speech at the reception given by the Archbishop of Canterbury, Dr. Michael Ramsey, in September 1964. On the other hand "the life of the Church should always be marked by Christian realism. Thus, the sphere of the Christian's religious life should not isolate him from the reality of our secularized age, and the Gospel's glad tidings should help the Christian to correctly interpret the demands of the time and make a true response to them". ²²

According to the Orthodox teaching, only the plenitude of the Church's conciliar mind can give the right answers to all vitally important questions since "Christ is the Head of His Church, the Head of all of us, members of the Church, Militant and Triumphant. He is *the way, the truth and the life*" (John 14. 6). From Him stems the eternal inexhaustible light of true Christian conduct and life of grace". ²³

In the works of His Holiness Patriarch Aleksiy the Orthodox teaching on sobornost is profoundly and fully revealed. "As a member of the World Council of Churches, the Russian Orthodox Church sees her natural task as bearing witness to the Universal Truth preserved intact by Orthodoxy, a truth which is revealed by the ecumenical awareness of the Orthodox Church in regard to the conditions, circumstances and demands of her historical life."

His Holiness Patriarch Aleksiy on many occasions had occasion to talk about sobornost in regard to the principle of equality of the Autocephalous Churches. "All the Local Sister Churches, enjoying equal rights and honour, confess the same dogmatic Orthodox teaching, as they stand before the One Head of the Church of Christ—our Divine Ruler, Who purchased [her] with his blood." ²⁵ Dogmatic unity as a condition of abundance in the Truth is therefore the main manifestation of sobornost in the Orthodox Church world.

"The organizational structure of the Orthodox Church is such that not

imate of a Local Church nor any Local Church alone can resolve any questions relating to the whole Orthodox Church, to Orthodoxy in general. Therefore, the question of future unity with any Christian Churches, including the Roman Catholic Church, can be resolved only by the conciliar mind of all Orthodoxy at a pan-Orthodox level.... In the Orthodox Church there is no pope who can alone resolve questions relating to all the Orthodox Churches.”²⁶ Particularly characteristic in this regard is His Holiness Patriarch Aleksiy’s remark on the destiny of the Local Churches: “Christ’s great promise: *He will build my Church and the gates of hell shall not prevail against it* (Mt. 16. 18) refers to the One, Holy, Catholic and Apostolic Church. In the words of an ancient ecclesiastical writer, the Local Church alternately rises up to Heaven and sinks into the abyss, is sometimes governed by the power of Christ, and sometimes quakes with fear, is submerged at times by the waves of passion and emerges again on the oars of confession....”²⁷

In the conditions of the agonizing modern-day separateness of Churches and the difficulties of jurisdictional pluralism the questions of sobornost were viewed by Patriarch Aleksiy as an aspect of the problem of Church unity. In her relations with Local Orthodox Churches,” he writes to representatives of Sister Orthodox Churches in Western Europe, “the Russian Orthodox Church is guided by the ancient principle familiar to you all: unity in the fundamental, freedom in all else, love in everything. We rejoice that this principle, by which we define the position of the Local Churches in the One, Holy, Catholic and Apostolic Church is gaining ever greater understanding in the non-Orthodox world, and we see this as a omen of the coming confessional unity of all Christendom which we so much desire.”²⁸

Calling on Christians to *keep the unity of the Spirit in the bond of peace* (Eph. 4. 3), His Holiness Patriarch Aleksiy links the questions of confessional unity with the peacemaking of the Church and all Christians in general, attaching the greatest and most topical significance to peacemaking. Here

is one of his characteristic statements in this regard: “Involved in a lengthy search for ways of achieving confessional unity (which characterizes the life of Christendom at the present time), each individual Church comes up against the truth that in the conditions of modern reality, all these paths lead through service to reconciliation, which brings all men together and promotes the establishment among them of that mutual understanding which is so essential.”²⁹

All Patriarch Aleksiy’s activities were linked with a constant call to peace; it could be said that this call even enhanced his ecclesiology. The union of Orthodox Christians was viewed by His Holiness as an aspect of canonical unity: “... the Holy Orthodox Church always conceived and conceives her canonical unity as based on the firm principle of one Supreme Church Authority and one local administration”;³⁰ moreover, “all believers in Christ, wherever they may be, form one Church body, headed by one Supreme Authority, through which they are linked with the Universal Church”.³¹

What is expressed here (as in many other speeches and messages) is the traditional Orthodox idea of the adequacy of the bounds of the Church—as a spiritual organism and ecclesiastical organization endowed with a strictly canonical hierarchal structure and Apostolic Succession. But His Holiness Patriarch Aleksiy combines this with a certain canonical freedom and a breadth which is so essential in our age, engrossed as it is by a universal striving for deinstitutionalization.

“The Moscow Patriarchate,” Patriarch Aleksiy wrote to His Holiness Patriarch Athenagoras of Constantinople on the occasion of the granting of autocephaly to the Orthodox Church in America, “does not interfere in the affairs of other Sister Churches which have their branches in America, and does not encroach on their rights which, although not canonical, exist *de facto*.”³²

The Orthodox Church is known as the Church of the Resurrection.... His Holiness Patriarch Aleksiy wrote: “The Resurrection of Christ is the basis of our Church; by this she is confirmed, in this she lives, and through this she

spreads and will live for ever.”³³ Her service should be removed from political passions and earthly calculations;³⁴ her power is “in the Sacraments of the Church, through which the Lord Himself is invisibly but actually present in the midst of us.”³⁵ Patriarch Aleksiy’s teaching on the Sacraments, as a real and objective condition of personal salvation, represents one of the essential elements of his ecclesiology, which is thus closely interwoven with soteriology. The principle and basic function of the Church lies in the salvation, sanctification and transfiguration of man. The faith that is demanded of man is a regenerating, apprehensive and illuminating force; and this faith, in all its plenitude must also have the Church as its object if it is to be apostolic and patriotic. “The Church is not walls and a roof which crumble with time, but faith and life. The Living Body of the Church is incorruptible.”³⁶

The pastoral theme in Patriarch Aleksiy’s ecclesiology is crowned by his admonition that an archpastor can only manifest in himself the lofty image of Christ to the extent that he himself is a “genuflecting servant of Christ”.³⁷ “How reverently, beloved fathers and brothers must we preserve the holiness of the Church of Christ, that same Church which the Lord founded and which is our divine stronghold, so dear and comprehensible to our spirit!” exclaims His Holiness Patriarch Aleksiy.³⁸

In concluding this survey of Patriarch Aleksiy’s ecclesiological views, it is fitting to cite the important thought on succession inherent in the historical life of the Church—the thought which he voiced in his address on the day of his enthronization: “The life of the Church at any known period of time is not just a phenomenon relating only to that specific period; it has its foundation and roots in time itself, in profound and sacred antiquity. The Church of Christ is an edifice whose construction began in the days of the Holy Apostles and will continue to the end of ages.”³⁹

The theological views of Patriarch Aleksiy pinpoint basic aspects of the ecclesiological problems which are being insistently raised by modern

Church reality. The main substance of his ecclesiology can be viewed as a ciphered cryptogram consisting in brief words of the Niceno-Constantinopolitan Creed—faith in the One, Holy, Catholic and Apostolic Church. In Patriarch Aleksiy’s ecclesiology, which is based on profoundly Orthodox principles, some of these, the Notes of the Church, indicated in the Creed, have been interpreted and unfolded within archpastoral activities, while others have been dealt with in connection with his participation in the ecumenical movement.

Patriarch Aleksiy’s half century of more of varied activity as the contemporary of and successor to his predecessors of eternal memory still awaits further study in the future. There can be no doubt that his ecclesiology in the context of his theological views will occupy its own, fitting, place. On the other hand, the feelings of simple Orthodox believers, who know that the Church to which they belong does not err and who have surrounded their Patriarch during his lifetime with the aureole of the true preserver of patriarchal traditions, should in time find expression in the Church’s consciousness.

NOTES

1. **Patriarch Sergiy i ego dukhovnoe nasledstvo** (Patriarch Sergiy and his spiritual legacy) (Moscow Patriarchate Publication, 1947, p. 265).
2. *Ibid.*, pp. 99-132.
3. This idea is cited with reference to **Chinostopostoyannost i posledovanie ispovedi** (The Order of Continuity and Succession) (St. Petersburg, 1910, p. 163). Apart from this, Patriarch Sergiy quotes another idea about the Church in his speech prior to the defence of his dissertation, which is published instead of the introduction to the above book. Here he states that the Church preserves and spreads Christianity from Him (*Ibid.*, p. 8).
4. **Patriarch Sergiy and His Spiritual Legacy** (Moscow, 1947, p. 67).
5. *Ibid.*, pp. 70-71; cf. p. 129.
6. *Ibid.*, pp. 68-69.
7. *Ibid.*, pp. 123-124.
8. *Ibid.*, p. 124.
9. *Ibid.*, pp. 124-125.
10. *Ibid.*, pp. 125-128.
11. *Ibid.*, p. 128.
12. *Ibid.*
13. *Ibid.*, p. 13.
14. Aleksiy, Patriarch of Moscow and All Russia. **Slova, rechi, poslania, obrashchenia**, (Sermons, Speeches, Addresses, Messages and Articles). Vol. II, Moscow, 1954, p. 72.

hop Panteleimon of Kazan and
 ri reading His Holiness Patriarch
 en's message at Divine Liturgy in
 Cathedral Church of St. Nicholas
 in Kazan, July 21, 1979.



yeleos at All-Night Vigil in the
 hedral Church of St. Nicholas in
 Kazan, July 20, 1979

(see p. 8)





The Feast of the Tabynskaya Icon of the Mother of God in the Orenburg Cathedral Church St. Nicholas, June 22, 1979. On the photo: Archbishop Leontiy of Orenburg and Buzuluk, assisted by clerics, blessing the water during the festal moleben to the Most Holy Mother of God



Metropolitan Aleksiy of Tallinn and Estonia during the divine service in the St. Aleksandr Nevsky Cathedral Church in Tallinn, June 10, 1979, Holy Trinity Day

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, at divine service in the Zhirovitsy Monastery of the Dormition





At the ecumenical service in the Old South Church of Boston on Sunday, July 15, 1979. Above to right: Archbishop Kirill of Vyborg; Humberto Cardinal Medeiros, Archbishop of Boston; Metropolitan Paulose Mar Gregorios of Delhi; Canon Dr. Burgess Carr, General Secretary of All A Conference of Churches. Back row, left: Dr. Dawson Hatgood, Bishop of Durham. Below: a ecumenical service



15. *Ibid.*, p. 158.
16. *Ibid.*, Vol. I, Moscow, 1948, p. 140.
17. *JMP*, 1963, No. 10, pp. 7-8.
18. Aleksiy, Patriarch of Moscow and All Rus-
sian. *Op. cit.*, Vol. I, p. 149.
19. *Ibid.*, p. 148.
20. *Ibid.*, p. 151.
21. *JMP*, 1964, No. 11, p. 12.
22. *Ibid.*, 1967, No. 5, p. 9.
23. *Ibid.*, 1969, No. 12, p. 1.
24. *Ibid.*, 1964, No. 11, pp. 7-8.
25. *Ibid.*, 1968, No. 12, p. 4.
26. *Ibid.*, 1967, No. 9, p. 2.
27. Aleksiy, Patriarch of Moscow and All Rus-
sian. *Op. cit.*, Vol. I, p. 110.
28. *JMP*, 1964, No. 11, p. 2.
29. *Ibid.*, 1967, No. 5, p. 9.

30. *Ibid.*, 1970, No. 4, p. 7.
31. *Ibid.*, p. 7-8.
32. *Ibid.*, p. 9.
33. *Ibid.*, 1963, No. 4, p. 3.
34. *Ibid.*, 1964, No. 11, p. 9.
35. Aleksiy, Patriarch of Moscow and All Rus-
sian. *Op. cit.*, Vol. IV, Moscow, 1963, p. 219.
36. *Ibid.*, p. 141.
37. *Ibid.*, Vol. II, p. 59.
38. *Ibid.*, Vol. IV, p. 39.
39. *Ibid.*, Vol. I, pp. 107-108.

Archbishop Prof. VLADIMIR of Dmitrov,
Rector of the Moscow
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(To be continued)

ECUMENICAL CHRONICLE

The "Church Days" of the Evangelical Lutheran Church of Finland were held in Turku, Finland, from June 14 to 17, 1979. They were devoted to the 60th anniversary of the first congress of Lutheran pastors which inaugurated it. The ecumenical anniversary meeting was chaired by Dr. Mikko Juva, Archbishop of the Evangelical Lutheran Church of Finland.

The theme of the meeting was "New Courage to Live as a Christian". Present at the celebrations were representatives of Churches and Religious Sociations of Finland and other countries, including Archpriest Pavel Krasnotsvetov, the Superintendent Dean of the Patriarchal Parishes in Finland, who delivered an address at the solemn meeting.

* * *

From July 7 to 11, 1979, the International Scientific Student Conference "Faith, Science and the Future" was held in Wellesley College, Wellesley, near Boston, USA, under the aegis of the Working Group "Church and Society" of the World Council of Churches.

Over one hundred participants from many countries took part in this student forum.

The participants were greeted by Dr. Philip H. H. H. H., General Secretary of the World Council of Churches; Dr. Paul Abrecht, Director of the Working Group "Church and Society" of the WCC; and Metropolitan Paulose Mar Gregorios of Delhi (Orthodox Church of Syria, Catholicosate of the East, India), President of the World Conference "Faith, Science and the Future".

The problems of faith and science, the distribution of science and technology among the developed and developing countries and other problems were considered at the conference.

The work was carried out at plenary sessions, thematic and regional groups. After approval at the plenary sessions of the student conference the reports of the groups were presented at the World Conference "Faith, Science and the Future" which was held later in Cambridge, near Boston.

Participating in the conference were Hegumen Avgustin Nikitin, Hieromonk Feofan Galinsky, Father Vladimir Fedorov—lecturers of the Leningrad Theological Academy and Seminary, and S. Rasskazovsky, student at the LTA.

* * *

On July 9, 1979, a meeting of the Steering Committee of the Anglican-Orthodox Mixed Commission for Doctrinal Problems was held in Verulam House, St. Albans, England. The participants exchanged their views on a number of problems of the Anglican-Orthodox dialogue and took a decision to hold a meeting of the Joint Commission in July 1980.

Archbishop Vasiliy of Brussels and Belgium, member of the Anglican-Orthodox Joint Commission, took part in the meeting of the Steering Committee.

* * *

After the World Conference "Faith, Science and the Future" held from July 12 to 24, 1979, in Cambridge, USA, the annual meeting of the Working Group "Church and Society" of the World Council of Churches was held there from July 25 to 27. The meeting was devoted to summing up the recent conference. Archpriest Vladimir Mustafin, a member of the working group, took part in the meeting.

The Story of the Holy and Glorious Appearance of the Icon of the Most Pure Mother of God in Kazan

by the Humble ERMOGEN, Metropolitan of Kazan



Father, bless me!

Although a most marvelous miracle took place in our time through the merciful visit of the Creator of all that is good, our Lord and God, Jesus Christ, and She Who gave Him birth, our Most Pure and Blessed Queen and Theotokos, the Virgin Mary—the appearance of a marvellous miracle-working icon in the glorious town of Kazan, how can I, unworthy as I am, recount this with my unworthy lips? However, placing my hope in the ineffable generosity of the Son of God and in the prayers of the Virgin, I shall dare to begin my story with the words of the universal teacher.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation... who hath blessed us with all

spiritual blessings... (2 Cor. 1. Eph. 1. 3). The news of God's merciful visit to us, the appearance of the icon of the Mother of God, flashed like lightning throughout the Russian land. I, unworthy though I am, was a witness of the marvellous manner in which God and the Mother of God brought forth the miraculous icon from the depths of the earth, but I delayed writing about it until now, partly through feeble-mindedness, carelessness and soul-destroying lassitude, and partly from fear of my unworthiness.

As Thou prayest to Thy Son, Christ the Lord, for all—help Thou me also in my writing, for Thou savest all who turn to Thy sovereign intercession. Many times have I remembered my sins and shed tears, aware of my unworthiness. However, it came to my mind that it would be unjust to let fall into oblivion God's mysteries and His ineffable, merciful gifts to us.... Graciously, O Thou Who art glorified in hymns, the gift of speaking and writing about everything that I have seen and heard of Thy miraculous icon, allow me to intercede for all of us, O Heavenly Queen! Although I am unworthy of praising Thee, deem me worthy, O Sovereign Virgin, to glorify Thee for Thy ineffable goodness to us...

This is what happened in the year 7087 (1579). On June 23, the Feast of St. Agrippina, there was a fire in the newly-converted town of Kazan, twenty-five years after its capture, which we ourselves witnessed. At noon a fire started in the house of a certain warrior of the tsar, Daniil Onuchin, who lived near the Church of St. Nicholas, whose icon is popularly known as "The Tula". Only a small part of the settlement remained unharmed, as well as that half of the town where the cathedral church and the archbishop's palace stand; the greater part of the settlement and all the commercial and

Abridged. See Russian edition No. 7, 1979.

as well as the cloister of the Transfiguration of Our Saviour in the town, and the Grand Duke's palace were, as, devoured by fire and razed to the ground....

But God, Who loves men, seeing His people's long-suffering and faith... and in order that the Orthodox Faith, the true Christian faith, of the Greek Church, be affirmed and glorified, a faith founded on the right teaching of our Lord Jesus Christ and His Holy Disciples and Apostles, the God-bearing Fathers and all the saints, who have affirmed Christ's Orthodox Faith and have taught us to believe "in the Father, the Son, and the Holy Spirit"—the Invisible Trinity; through the intercession and prayers of our Queen, the Mother of God and Virgin Mary, through Her constant prayer to Her Son and our Lord, and through God's grace, the Lord has shown us the righteous and radiant Sun and opened to the earth, closed as Eden was, to reveal to us this most holy icon—an inexhaustible fount which, by His loving providence, was hidden in the earth; the miraculous icon of His Mother and our Queen, the Theotokos and Blessed Virgin Mary, Her glorious "Hodegetria" and His own loving Image. And so, at a stone's throw from that very same spot where His righteous anger at our sins was revealed, He showed us in the radiant rays of His grace, the fount of healing.

The icon of the Mother of God revealed itself in the following manner: the Queen of Heaven did not disclose Her icon to the local hierarch, or to the town's authoritative head, nor to the lords, nor to the rich, nor to the wise starets, but revealed Her glorious treasure and inexhaustible fount for all those who came in faith—Her marvelous icon—to the young daughter of an ordinary warrior, skilled in battle, a girl ten years of age named Matrona, whom this miraculous and most holy icon of the Mother of God appeared.

After the fire, that same year and month, the icon of the Blessed Virgin began to appear to this girl, commanding her to go into the town and tell the archbishop and the voivodes about the icon she had seen, so that they

should come and bring forth the Blessed Virgin's icon from the depths of the earth; she was also shown the spot where the holy treasure, the *pearl of great price*—the Mother of God's miraculous icon—would be found.

However, because of her youth and lack of sense, the girl was afraid to speak of her vision, and only told her mother about it, but her mother did not pay any heed to her words. After this the vision appeared several times again to the girl, showing her this holy and miraculous icon, and telling her that she must inform the authorities about it. The girl told her mother again and again about the appearance of this divine and miraculous icon and begged her to speak about it to the authorities.

And so the mother took the girl and hastened to the town to see the voivodes; she bade the girl tell them everything that had happened; the girl told them every word she had heard from the beautiful, miraculous icon of the Mother of God, showing the spot where the icon would be found; but they, filled with doubt about the icon of the Most Pure Virgin as recounted by the girl, paid no heed. Then the girl's mother wept and took her to the archbishop, where she repeated her story showing the spot where the icon was, as revealed to the girl, in order that he might order this holy icon to be dug up, but the archbishop did not listen to her either but sent her away.

They had been to the voivodes and the archbishop at the seventh hour of the day, and the invention of the miraculous and holy icon of the Holy Virgin Mary took place after the fire, at the twelfth hour of this same day, the eighth of July, the Feast of St. Procopius the Great Martyr, in the same year. It happened thus: the mother, on her way home, told all the people she met about the miraculous icon that her daughter had seen, the people were amazed at her words but walked away without paying much attention to what she had said; so she took a spade and went to the place indicated, and began to dig but failed to find anything; after a while others also began digging. They dug up the entire area, but they found nothing. The girl then be-

gan to dig at a spot where a stove had once stood and others helped her. When they had dug up more than two cubits, the marvel occurred, the wondrous icon of our Queen, the Mother of God and Virgin Mary, Her holy "Hodegetria", together with the Pre-Eternal Christ Child, appeared; this miraculous icon was covered with an old sleeve of cherry-red cloth; the icon itself shone wonderfully, as if it had just been painted, and the dust of the earth had in no way affected this miraculous work, as we saw with our own eyes.

The girl lifted the image of the Most Pure Virgin with fear and trembling, and with joy, and placed it upright on the spot. The people who were there began to cry out about the appearance of this divine icon; soon a great multitude of pious people gathered, crying out with tears in their eyes: "O Queen of Heaven, save us!" And they sent word to the archbishop and to the town authorities that a holy image of the Mother of God had been invented; the archbishop immediately ordered that the bell be rung and proceeded with all the assembly of the clergy bearing crosses, the voivodes and a multitude of people, to the place where the miraculous icon of the Most Holy Virgin had been invented.

He saw the icon shining wondrously like a new gift and was much amazed and struck with awe, for he had never seen an icon painted thus before. Overcome with joy and fear for his lack of faith, he prayed and wept, begging for mercy and forgiveness for his sin. The voivodes also wept and begged for mercy and forgiveness for their negligence and lack of faith, which had caused them to sin before the Most Pure Virgin's miraculous icon. And all the people of the town flocked to see this wondrous miracle of God, and, rejoicing with tears in their eyes, they glorified God and the Mother of God for the invention of this rich and priceless treasure.

I was then a priest of St. Nicholas Church, popularly known as *Gostinyi*, and although my heart was not easily moved, I too began to weep and prostrated myself before the image and miraculous icon of the Mother of God

and the Pre-Eternal Christ Child. Then I knelt before the archbishop and asked his blessing and permission to take the miraculous icon; the archbishop blessed me and commanded me to take the icon. Unworthy as I am, I nonetheless touched the marvelous image in awe and joy and took it to the tree that had been stuck in the spot where the holy and miraculous icon had lain. At the archbishop's command I took the icon and went with it and the holy crosses to the nearby Church of St. Nicholas, popularly known as "of Tula". After singing of moleben, the archbishop took the newly-appeared, miraculous icon and went to the town, accompanied by the assembly of the clergy, town authorities, and a great multitude of Orthodox people, including women and children, preceded by holy icons....

With God's grace and the help of the miraculous icon of the Most Holy Mother of God, we glorify and rejoice, hymning the Worker of wondrous miracles, God glorified in the Trinity: the Father, the Son, and the Holy Spirit, now and for ever and without end. Amen.



The procession with the miraculous icon to the Church of St. Nicholas

St. Ermogen, Patriarch of Moscow and All Russia, Author of the Story of the Appearance of the Kazan Icon of the Mother of God and the Miracles Wrought by It

the historic event of 1612—the appearance of the miraculous icon of the Most Pure Mother of God of Kazan—is always associated with that great luxury of the Russian Orthodox Church—His Holiness Patriarch Ermogen (1606-1612). Although Patriarch Ermogen's series to Orthodoxy and Russian people were that, nonetheless there are very few special researches into his activities until 1912. He was usually only mentioned in texts of Russian civil and ecclesiastical history [1-8]. There was also some information about Patriarch Ermogen in historical works devoted to the Time of Troubles and in brief articles [9-27]. Some of his writings were published [28-32].

On February 17, 1912, marking the 300th anniversary of Patriarch Ermogen's martyrdom. This important date was solemnly celebrated by the canonization (May 12, 1913) and followed by a flurry of publications about his life and work [33-70]. The researches mentioned above were devoted for the most part to Patriarch Ermogen's socio-political activities. The Patriarch's activity as a religious writer, theologian, hagiographer, historian, and publicist, has barely been touched upon. It is usually mentioned in passing, or simply passed over in silence, for Patriarch Ermogen is famous mainly for his ecclesio-patriotic service, which had enormous historical importance. Only a few works deal



with the Patriarch's literary activity in any detail [19, 33, 39, 69].

His Holiness Patriarch Ermogen's biography gives a very vivid portrait of the Patriarch as a starets—a mighty figure in the Time of Troubles, a zealous defender of Orthodoxy and a patriot—the Patriarch as saviour of Russia, and the Patriarch as martyr. Patriarch Ermogen's literary activity also complements this image; a study of his works strikes us with the unusual talent as a writer of this Primate of the Russian Church. Contemporaries tell us that the Patriarch "was endowed with wisdom, possessed a great intellect and understanding, and a sage mind", he also had insight and was

"a man of much reason and wise counsel" [39, p. 12]. His upbringing and self-education made him a highly cultured man for his times. Contemporaries tell us that St. Ermogen "had studied thoroughly all the books of the Old and New Testaments, the Church Rules and the canons", and that he was "full of book-learning" [39, p. 12]. And so, on the one hand, he was endowed with a fine mind, and on the other, his breadth of knowledge enabled him to wield the pen with ease.

St. Ermogen regarded his abilities and knowledge, of which he was fully aware, as a talent given to him by God, and devoted his gifts wholly to the service of the Church and people, with deep reverence for the lofty calling of religious writer. In his introduction to the *Lives* of Sts. Guriy and Varsonofiy, he observes that he felt obliged to write these *Lives* for otherwise he would have been "an idle servant who had taken his lord's silver, and not brought him any profit". St. Ermogen's literary activity was carried out according to the spirit of the following passage in Deuteronomy: *...and they shall not appear before the Lord empty: Every man shall give as he is able* (16. 16-17). In this same introduction to the *Lives* of Sts. Guriy and Varsonofiy, St. Ermogen expresses his lofty view of literature as such and supports it with citations from the works of the Holy Fathers of the Church—Sts. Basil the Great, Gregory of Nazianzus, and John Chrysostom. The idea contained in these citations is that he whom the Lord has endowed with the gift of writing and speaking should use it in order to fulfil honourably his duty to the Lord God, as well as to society and for his own spiritual enrichment. "A man who has been summoned to build with words and does not do so, is like an archer who does not shoot his arrow, or a musician who does not strike the chords: then does his instrument become idle and useless" [39, p. 12].

Three factors influenced and left their imprint on St. Ermogen's literary work. The first was the general influence of Byzantine culture on Russian culture.

However, although he drew on Byzantine models of religious writing,

St. Ermogen developed his own, style, in which the traditional orness conveys the impression of an witness's stirring, spontaneous, lively story.

The second factor was the character of the epoch in which he lived. St. Ermogen's literary works were a response to life itself, they were a response to Russia's spiritual, moral and political condition. The first religious works grandiose epic tales, lives of saints and divine services. Later, during Time of Troubles, St. Ermogen wrote letters; although modest in length, they were inspired, convincing, and patriotic in content.

The third factor was Patriarch Ermogen's own personality. Every work reflects its author's personality and the more vividly the individuality of the writer is expressed, the deeper and clearer the imprint of his personality on his work. Patriarch Ermogen's personality was characterized by an integral Christian view of the world and his deeply religious spirit. The Patriarch of the Russian Church loved his homeland and possessed a steady, energetic character and great kindness along with a spontaneous and responsive temperament. These qualities were immediately felt in the saint's literary works. Every work attests to its author's deep spirituality and ardent love for his homeland and his people.

The beginning of St. Ermogen's literary activity can be approximately dated at the year 1580, when he lived in Kazan. He was about 50 years of age at the time. This date is based on the dating of his first work, "The Story of the Appearance of the Kazan Icon of the Mother of God and Miracles wrought by It", the icon was found in Kazan. Since that time, St. Ermogen did not cease writing until his martyrdom on February 17, 1612.

The following works were written by His Holiness Patriarch Ermogen:

(1) The Story of the Holy and Righteous Appearance of the Icon of the Most Pure Mother of God in Kazan.

(2) The Lives of St. Guriy, the Archbishop of the Newly-Converted Town of Kazan, and St. Varsonofiy, Bishop of Tver, Miracle Worker in Kazan.

) Letters from Ermogen, Metropolitan of Kazan and Astrakhan, to Holiness Iov, Patriarch of All Russia, Requesting Permission to commemorate in the Metropolitan See of Kazan Christian Soldiers Who Fell in the Battle Against the Tatars, the Martyrs Who Died in the Battle Against the Tatars, and those Kazan Martyrs Who Suffered for Faith—Ioann the Fool, Stefan, and Pyotr (January 9, 1592).

) Instructions from Patriarch Ermogen of Moscow and All Russia to the People, Especially Priests and Deacons, on Improving Church Singing.

) A Devout Letter from Patriarch Ermogen to Metropolitan Filaret of Novgorod and Yaroslavl for Molebens to be Held in the Churches in Connection with the War Between Tsar Vasiliy Shuisky and the Followers of the False Pretender Entrenched in Kolomenskoe Village (November 29, 1606).

) A Devout Letter from Patriarch Ermogen to Metropolitan Filaret of Novgorod and Yaroslavl on the Rebellions in the Northern and Ryazan Towns; on Loyalty of the People of Tver and Vladimir to the Throne; on the March of Servicemen Towards Moscow; on the Sentence of Sumbulov and Lyapunov; on the Defeat of the Kolomenskoe Rebels, and on the Molebens to be Held in All the Churches (November 30, 1606).

) Letter from Patriarch Ermogen to Metropolitan Efrem of Kazan and Vyazhsk on the Sovereign's Mercy Shown to the Inhabitants of Sviyazhsk Who Had Repented of Their Disloyalty, on the Vigilant Surveillance in Kazan, Praising His Wise Measures to Suppress the Rebellion (December 22,

Patriarch Ermogen's autograph

1606).

(8) Letter from Patriarch Ermogen to the Former Patriarch Iov on His Arrival in Moscow (February 5, 1607).

(9) Patriarch Ermogen's Memoir on the Convening of the People of Moscow in the Cathedral Church of the Blessed Mother of God (February 20, 1607).

(10) A Letter of Benediction from Patriarch Ermogen for the Building of a Church in the Village of Chernyshevo (March 23, 1607).

(11) A Devout Letter from Patriarch Ermogen to Metropolitan Filaret of Rostov and Yaroslavl on Molebens to be Held in Connection with the Tsar's March Against the Pretender's Followers (June 6, 1607).

(12) A Devout Letter from Patriarch Ermogen to Metropolitan Filaret of

Rostov and Yaroslavl on Molebens to be Offered up on the Occasion of the Victory of the Tsar's Boyar, Prince Golitsyn, over the Followers of the Second Pretender on the Vosma River (after June 9, 1607).

(13) Patriarch Ermogen's Speech to Tsar Vasiliy Shuisky Urging Him to March Against the Tushino "Tsar" (1607).

(14) and (15) Two Appeals from Patriarch Ermogen to the Russian People Touching the Illegal Dethronement of Tsar Shuisky (after February 25, 1609).

(16) Letter from Patriarch Ermogen to Crown Prince Wladyslaw of Poland Sent via the Russian Diplomatic Mission (September 12, 1610).

(17) Letter from Patriarch Ermogen to King Sigismund of Poland, Delivered by Metropolitan Filaret of Rostov (September, 1610).

(18) Letter from Patriarch Ermogen to Nizhny Novgorod with Orders to Write to Kazan and Other Towns, Telling the People Not to Support Maryna's Son, and to be Steadfast to Their Faith, without Sparing Their Lives (August, 1611).

(19) and (20) Two Prayers.

(21) Service in Honour of the Appearance of the Kazan Icon of the Mother of God.

(22) Service in Honour of Sts. Guriy and Varsonofiy*.

"The Invention of the Holy and Much-Healing Relics of Our Father, St. Aleksiy, Metropolitan of Kiev and All Russia, Miracle Worker" was also attributed to St. Ermogen and included in the list of his works [69]. However, this work was not written by Patriarch Ermogen. V. O. Klyuchevsky who studied in detail all the redactions of the *Life* and stories about the invention of St. Aleksiy's relics, indicated conclusively the author of each redaction [71].

St. Ermogen's major literary works

are generally regarded as the following: "The Story of the Appearance of the Kazan Icon of the Mother of God and Miracles Wrought by It"; "The Lives of the Miracle Workers of Kazan Sts. Guriy and Varsonofiy"; and "Letter to Patriarch Iov ..." recounting the martyrdom of the three Kazan saints—Ioann, Stefan and Pyotr. These works fully reveal St. Ermogen's talent as a writer.

Drawing on the traditional Byzantine literary genre, St. Ermogen succeeded in expanding some of its purely traditional frames. The rhetoric typical of the Byzantine style gave way to a simple exposition of events. The saint noted facts and phenomena, but did not explain their interrelationship. He explained the links between the events he indicates and clarifies their underlying reason. His Holiness's works acquire special meaning when he states, for example, that "Archbishop Guriy's most pure body will be endowed with incorruptibility because in his lifetime he was chaste and pure of heart above all else". The saint's thoughts develop with logical consistency, in accordance with the development of the plot. Sometimes the author explains things at length, at other times his style is brief, as a result of which his writings are lively and filled with imagination [39, p. 10].

The literary qualities of "The Story of the Appearance of the Kazan Icon of the Mother of God and the Miracles Wrought by It" make it arguably the finest of St. Ermogen's writings. He dealt kindly with this work, and St. Ermogen's other works have come down to us in the form of copies rather than from the original manuscripts, while "The Kazan Icon" has been preserved in the author's own handwriting*. This manuscript was first described by Archimandrite Iosif [32], then by A.I. Sobolevsky [70]. The description belongs to T.N. Protasieva [72, pp. 17]. The text of "The Kazan Icon" is composed of several quarto quires, 39 leaves in all, 36 of which have text on them. This manuscript was

* The 1975 annual, **Cultural Monuments. New Discoveries**, published for the first time the "Letter from Patriarch Ermogen" which was discovered in the Belskaya Chronicle, enclosed in a large collection (State Historical Museum, Uvarov's collection; No. 569; Leaves 339-341, and overleaves). The edited **Lives of Sts. Pyotr and Fevronia of Murom** upon which St. Ermogen worked in the 1590's was published in the book **"The Story of Pyotr and Fevronia"** (Leningrad, 1979); research and compilation of texts by R. P. Dmitriyeva.

* At present this manuscript is in the Syrodon Collection, No. 598 (982) of the State Historical Museum.

ed in different collections as a re- of which its margins have been atly cut. The lower margins on leaf 3-10 bear a note describing the au- of the manuscript. This note was e in cursive in the 17th century, rly contemporary to the manuscript f. The first words of the note are off, but it reads: "...brought from an to Moscow, written by His Hos- ss Ermogen, Patriarch of Moscow. All Russia, written in these quires n Ermogen was Metropolitan of an, then ... (cut out) ... how these y miracles were compiled, and he te them in his own hand". Another, r note occurs on the last overleaf: is manuscript of His Holiness ogen, Patriarch of Moscow and Russia, was sent for safekeeping to Patriarchal Library in 1851 by ir Imperial Highnesses, Sovereigns, Grand Dukes Nikolai Nikolaevich Mikhail Nikolaevich, to whom it presented in Nizhni Novgorod in y". There is no indication of where manuscript was kept previously or e presented it to the grand dukes. here are several different handwri- s in the manuscript: the handwriting a leaf 26 to the end undoubtedly gs to St. Ermogen. The writing on last few leaves (1. 29 on), draft- in character for it bears various ations and addenda on the margins between lines, can be said to have the signs of the author's own ing. The corrections and addenda other leaves of the manuscript are he same handwriting showing that author had carefully edited the en- text. All signs point to the fact that first half of the manuscript was a copy of an unpreserved draft hasti- made by the joint efforts of various ed copyists, one of whom may have n the author.

verleaf 21 bears an important endum. First it said: "and to his s; the Tsarevich, Prince Ivan Iva- ich, and the Tsarevich, Prince Fyo- Ivanovich", then in St.Ermogen's d added: "today, by the Grace of , our Sovereign Tsar and Grand e...". This shows that the original was written while Tsar Ivan IV still alive (no later than 1584). e the addendum was made after his

death (March 18, 1584), during the reign of Tsar Fyodor. The text in the second half of the manuscript, from leaf 26 on, speaks of "the Tsar and Grand Duke Fyodor Ivanovich" (overleaf); and at the end it speaks of the events giving precise dates on which they occurred—February 7, 1593; April 14, 1594; and October 27, 1594. Consequently, this half was written no earlier than the end of 1594. Thus, the first half of the manuscript can be dated no later than 1584, while the second half was written no earlier than 1594.

Three printed editions were made from this autograph: the first was published by the synodal sacristan, Archimandrite Iosif, in 1880 [32], and the two following came out in 1912 on the occasion of the 300th anniversary of St.Ermogen's death [69, 70].

In addition to this autograph, the narrative has come down to us in many other copies, some of which were published at various times [73].

"The Story of the Appearance of the Kazan Icon of the Most Holy Mother of God and the Miracles Wrought by It" was written by St.Ermogen in the period between 1580-1594, that is to say it was completed 15 years after the appearance of the miraculous icon. In the words of the saint: "...I delayed in writing about it until now partly through feeble-mindedness, carelessness and soul-destroying lassitude, and partly from fear of my unworthiness" [69, p. 1]. A deep sense of his unworthiness made Patriarch Ermogen hesitate to write about this event, and only the Tsar's request together with his own wish "that this may not be forgotten in times to come" [69], and an awareness that "it would be unjust to let fall into oblivion the many miracles" [69] moved St.Ermogen to write the story.

What did the saint draw on in writing about the Kazan icon? Did he have any other works at hand describing the event? As if in response to such a question, Patriarch Ermogen answers it in the introduction to his work: "I, unworthy though I am, was a witness of the marvellous manner in which God and the Mother of God brought forth the miraculous icon from the depths of the earth ..." [69, p. 17]. "I was a wit-

ness to many miraculous healings, therefore grant me, O Thou. Who art glorified in hymns, the gift of speaking and writing about everything I have seen and heard of Thy miraculous icon..." [69, p. 18]. On the basis of these statements by the author, we can say that St. Ermogen had no manuscripts at hand, and that he wrote only of what he himself had seen and of what he had heard from others. However, he was discriminating in making use of the latter, for he only wrote what "the Holy Spirit ... inspires" [69, p. 19].

We could consider this question closed if St. Ermogen had not said the following in describing the second miracle performed by the icon of the Mother of God: "This marvellous icon was described, and the glorious appearance of this wondrous icon and the miracles it had wrought written about and sent to the capital city of Moscow to our Sovereign, Tsar and Grand Duke, Ivan Vasilievich, Monarch of All Russia" [69, p. 8]. Evidently Patriarch Ermogen is speaking here of another work also describing the miraculous appearance of the Kazan Icon of the Mother of God. One wonders who wrote this work, what sort of work it was, what its literary qualities were, and what the relation of Patriarch Ermogen's version of the "Kazan icon" story to it was. Archimandrite Iosif suggests the following answer.

Immediately after the appearance of the Kazan icon, it was Archbishop Ieremia's duty to inform the Tsar of the event and confirm the icon's miraculous powers with actual healings made by it. The author of this initial description, in Archimandrite Iosif's opinion, could have been anyone, but certainly not St. Ermogen, for if he had been the author, he would certainly have mentioned the fact [32].

However, certain scholars, including S. Kedrov, believe that St. Ermogen had taken a part in writing the first work [39, p. 16]. The original description was in all probability purely official, brief and to-the-point, and that is why it could not have satisfied the pious young Tsar Fyodor Ivanovich, a man who took religious matters very much to heart, and therefore demanded more detailed, tangible information

about the miraculous Kazan icon. so he requested St. Ermogen to describe to him "the generosity of the Queen of Heaven towards mankind" [pp. 32-34]. In response St. Ermogen's detailed description followed. If it was the way things had occurred, St. Ermogen had no reason to make use of any other documents, for he had been an eyewitness of the icon's iconoclasts had taken part in the solemn festival that followed, and had seen the miracles wrought by it; he therefore knew everything that had occurred and needed no written sources. He had every right to say that he had written what he had seen and heard and, as the Holy Spirit inspired.

The fact that St. Ermogen drew on his personal observations and experiences in writing the story was extremely important. The saint described the events fully and in a vivid and lively manner. As a direct participant in the events, St. Ermogen was obliged to mention himself frequently in his story. As he describes the festivities, for instance, he points out that he was a priest of St. Nicholas Church and took part in the translation of the icon. In conclusion, he mentions that he had been made Metropolitan of Kazan. That Tsar Fyodor Ivanovich had requested a description of the icon's appearance and the miracles it had performed. Having himself felt spiritually uplifted at the icon's appearance, St. Ermogen conveys his feelings to the reader—humility, prayerful exultation, penitent tenderness and gratitude to God.

Each word, each sentence conveys a feeling of his fervently believing in that which saw in everything the wise, providential right hand of God and bowed down before God's inscrutable will and great deeds. St. Ermogen describes the miraculous icon's appearance so movingly and tenderly. This is seen in the fact that each mention of the icon is accompanied by various epithets. In terms the icon "holy, wondrous, radiant, miraculous, marvellous, magnificent"; it is "a most pure, holy image," "a righteous and radiant sun," "inexhaustible fount".

As the Mother of God is named as being responsible for the appearance

the icon in Kazan, St. Ermogen is especially lavish in using epithets in describing Her, attesting to his vital, tender, touching love for the Most Holy Mother of God. He calls Her "the Most Holy, Most Revered, Beloved of God, Most Pure Theotokos, Most Blessed, Most Glorious Queen, our Lady, Zealous Intercessor, the Mother of the Most High". The saint's fervent love and faith gave his story an especially profound spirituality. The basic idea expressed in St. Ermogen's "Kazan Icon" is that the appearance of this miraculous icon of the Most Holy Mother of God in Kazan was a manifestation of God's ineffable love for man" [69, p. 17]. This idea permeates his story from beginning to end and gives St. Ermogen's work a theological significance.

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73. These editions contain one and the same redaction somewhat different from the autograph. They have no introduction, for instance. The publishers did not indicate from which manuscripts their "Kazan Icon" had been published. The story of the miraculous Kazan Icon of the Mother of God is found in the following manuscripts in the Solovetsk Monastery collection: (1) **The Life of St. Zosima of Solovetsk** (17th century). The story is on ls. 223-228, written in cursive, but not all of it is in this manuscript: it contains the introduction and the very beginning and breaks off with the words: "...to this young girl appeared the miraculous and holy icon". Consequently, the end of the story and the description of the miracles is not in this manuscript. (2) State Public Library, Solovetsk collection, No. 635 (517)—**Memorial for July (1636):** the story is on overleaf 49 and overleaf 65, written in semi-uncial. This manuscript includes the story of the icon's appearance and a description of the sixteen miracles it performed; there is no introduction. Thus, the two manuscripts together form a full redaction of "The Kazan Icon". **List of the Manuscripts from the Solovetsk Monastery in the Library of the Kazan Theological Academy**, Part II, Kazan, 1885, pp. 297; 457-458.

"The Story of the Appearance of the Kazan Icon of the Mother of God and the Miracles Wrought by It" is also known from the following manuscript collections: State Historical Museum, Synodal collection No. ... (494); State Lenin Library, Rumyantsev's collection No. 437; Archimandrite Amfilokhiy's collection [32]; Nizhni Novgorod Monastery of the Annunciation's collection (described by M. S. Rybushkin in the **Nizhni Novgorod Records** for 1846, No. 61); in several collections and **torzhestvenniks** * owned by the Semyonovsky Old Believers; in the **Torzhestvennik** of the Komorovsky Skete ("The Muscovite", 1850, part IV, section III, pp. 7-9); in the manuscripts belonging to I. N. Tsarsky, Nos. 115 (ls. 95-174; service, stories, and miracles), 135 (ls. 3-19; abridged redaction), 190 (ls. 81-107—Canon of the Kazan Icon of the Mother of God, 421 ls. 80-96—service and story) and 728 (ls. 346-356—abridged redaction). Slavonic and Russian manuscripts belonging to Ivan Tsarsky and described by Pavel Stroev, Moscow, 1848, pp. 52, 65, 160, 515, 782.

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* *Torzhestvennik*—a collection of the lives of saints, sermons, and descriptions of Church feasts.

DIVINE LITURGY

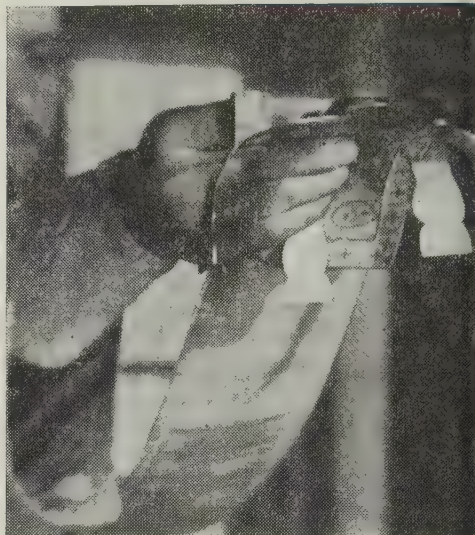
The Beginning of the Eucharistic Canon

*The Song of the Serafim:
"Holy, Holy, Holy, Lord of Sabaoth"*

Following the example of Christ our Saviour, Who thanked God the Father at the Last Supper (Lk. 22. 17-19), the priest summons the devout to thank God: "Let us give thanks unto the Lord". The choir responds by singing: "It is meet and right so to worship the Father, the Son, and the Holy Spirit, the Trinity Consubstantial and Undivided". As this hymn is sung slowly, the priest secretly (to himself or softly) reads the first Eucharistic Prayer: "It is meet and right to sing of Thee, to bless Thee, to give thanks to Thee (2 Thess. 1. 3), to worship Thee in all places of Thy dominion (Ps. 103. 22): for Thou art God ineffable, incomprehensible, invisible, unsearchable, art ever, art alike, Thou and Thine Only Begotten Son and Thy Holy Spirit: Thou out of nothing broughtest us to be (Wisd. 1. 14), and when we were fallen didst raise us up again, and hast left nought undone till Thou hadst brought us unto Heaven and hadst bestowed upon us Thy kingdom for to come. For all these things do we give thanks to Thee, and to Thine Only Begotten Son, and to Thy Holy Spirit, for all the benefits done unto us, whether known or unknown, whether manifest or hidden. We give thanks to Thee also for that Thou hast been pleased to receive this service at our hands, though there attend upon Thee thousands (Dan. 7. 10) of Archangels and tens of thousands of Angels (Heb. 12. 22), Cherubim and Seraphim, having six wings (Is. 6. 2) and full of eyes, who all, aloft upon the wing (Ezek. 1. 7; 18. 21; Rev. 4. 8), ..."

In the Liturgy of St. Basil the first prayer of the Eucharistic Canon begins with the words: "Thou, Lord and Master, God the Father Almighty ...". This prayer is longer than the prayer quoted above from the Liturgy of St. John Chrysostom, but similar to it in content.

If the Liturgy is being celebrated by a priest without a deacon, the priest then raises the asteriscus from the discus and, intoning the



"Sing, cry aloud and shout...". The deacon making the Sign of the Cross with the asteriscus above the discus

words which continue the first prayer of the Eucharistic Canon: "Sing, cry aloud, and shout... the triumphal song", he makes the Sign of the Cross with the asteriscus above the discus upon which the Holy Lamb lies, touching the edges of the discus with the edges of the asteriscus. In practice it is the custom to touch the discus with the asteriscus without raising it too high and without touching the Holy Lamb.

If the priest is officiating with a deacon, the deacon, standing at the left (north) side of the altar, crosses himself and kisses the altar. Then, with his right hand holding the edge of the oration, as the priest intones the words: "Sing, cry aloud, and shout...", the deacon makes the Sign of the Cross over the discus" (Liturgicon), as if reproducing the priest's blessing. Then the deacon folds the asteriscus, kisses it, and places it in the upper corner of the antimimension. Having made the Sign of the Cross, he kisses the altar, bows to the priest, and crosses the synthronon on the right side of the altar, where he stands with the priest's right hand¹. The choir sings the Song of the Serafim: "Holy, Holy, Holy Lo

...sooth, heaven and earth are full of Thy
y. Hosanna in the highest: Blessed is He
cometh in the name of the Lord; Hosanna
in the highest" 2.

The part of the Liturgy which we are discuss-
ing "has retained the prayers from ancient times
its form and general content and is known
as the Eucharistic Canon, the Eucharistic Pray-
er in the narrow meaning of this word, or the
anaphora, because the offering (from the
Greek *anaphero* meaning 'I offer') of the Holy
Eucharist occurs at this central point. Despite all
historical influences that have affected the-
ological life... this part has changed least of
all in its content. The words of the prayers
have changed and the prayers may have length-
ened or shortened ... but the content of the
prayers, their principal thought and the theolo-
gical ideas of the anaphora have remained
unchanged" 3.

The Eucharistic Canon is indivisible in its
essence, but structurally it may be said to con-
sist of six parts: thanksgiving to God for all
His beneficences, ending with the Angels' dox-
ology; remembrance of Christ our Saviour's
sacrificial act and the Last Supper with the
firming words of the Sacrament; remem-
brance of Christ's suffering, the Cross, Burial,
Resurrection, Ascension, and assumption of His
body at the right hand of the Father; the invoca-
tion of the Holy Spirit upon the Gifts being
offered and the congregation; thankful remem-
brance of the saints and prayers for the
living and the dead; and the Lord's Prayer—
"Our Father".

A typical feature of all the earlier liturgies,
beginning with the Liturgy contained in *The
Teaching of the Twelve Apostles (The Didache)*
and that of St. Justin Martyr, is that the
anaphora begins with the words "Let us give
thanks unto the Lord". Moreover, "in ac-
cordance with early liturgical tradition, all
Eucharistic prayers should be addressed to
the Father, but individual parts of the
Eucharistic Canon have primarily the acts of
the Father, of the Son, and of the Holy Spirit"
their content" 4.

The words of thanksgiving that comprise the
Eucharistic Prayer are called eucharisms.
Eucharisms express purely Orthodox
Catholic teaching. Apart from this, in her
struggle against heretics, the Church has long
affirmed the Orthodox teaching in Divine
Liturgy: certain clarifications have been in-
cluded into the eucharisms disclosing the
essence of the Orthodox confession of faith.
The words of the Church's eucharistical
euchaireia—"celebration") theology, revealing

the essence of one or another Christian feast,
have entered into the content of the eucharisms:
as ancient euchologia show, there existed spe-
cial Eucharistic prayers for Easter, Epiphany,
Christmas, etc.

Only in their indivisible context does the in-
terrelation that exists between the Eucharistic
prayers, the priest's ephphases and the choir's
singing become clear. Thus, at the end of the
first Eucharistic Prayer the priest reads about
the angelic world which offers up praise and
prayerfully stands before the Creator: "...though
there attend upon Thee thousands of Archangels
and tens of thousands of Angels, Cherubim
and Seraphim, having six wings and full of
eyes, who all, aloft upon the wing...". In the
Liturgy this prayer ends with a period, but
it should end with a comma, for the following
epiphase after this prayer: "sing, cry aloud,
and shout ..." is basically a continuation of
the Eucharistic Prayer, which is evident from
the text itself. In turn, the ephphases: "Sing,
cry aloud, and shout ..." should not have a
period at the end, but a colon 5, because the
choir's singing of the hymn: "Holy, Holy, Holy,
Lord of Sabaoth ..." develops this ephphases.
"This ephphases and the words of the hymn
cannot be separated from the previous prayer." 6
This interrelation is maintained during the
whole of the Eucharistic Canon.

It should be noted that in early copies of
the Liturgy, the words of the hymn: "It is
meet and right to worship Thee ..." were
briefer: only the words "It is meet and right" 7
were sung.

As we can see from comparing the first
Eucharistic Prayer in the liturgies of St. John
Chrysostom and St. Basil, they are very
similar in meaning and content. This indicates
a single source. All the early liturgical works
retained traces of this charismatic prayer.
"Thus in his Apology St. Justin Martyr says
that 'in the name of the Son and of the Holy
Spirit praise and glory are offered up to the
Father of all and detailed thanksgiving is
given that He has vouchsafed us this'. A *teurg*
(Greek meaning 'the celebrant of the Sacrament
or officiant at a service') gives thanks 'as
much as he can' in St. Justin's description.
In this St. Justin supports an earlier testimony:
The Teaching of the Twelve Apostles, in which
the prophets "gave thanks, as much as they
wanted", i. e. in accordance with their charis-
matic mood. St. Irenaeus of Lyons also wrote
about rendering thanks in the liturgical prayers.
We find the same thanksgiving in the liturgy
described in *The Apostolic Tradition* by St. Hip-
polytus of Rome." 8 These thanksgiving prayers

from early times were later preserved in writing in the liturgies dependent on the Apostolic Tradition.

Since the time of His Holiness Patriarch Ioakim (1674-1690), the Russian Church has observed the custom of ringing the bells at the words: "Let us give thanks unto the Lord". This is the so-called bell-ringing for "It is meet". Previously the bells were rung not at the beginning of the Eucharistic Canon, but at its end when the priest intoned: "Especially our Most Holy...", i. e. in time for the singing of "It is meet and right" announcing to the faithful that the Sacrament was accomplished.⁹

NOTES

¹ The Liturgicon goes on to instruct the deacon to take the ripidion and to reverently and gently "fan the Holy Gifts with due attention and awe, so that neither flies nor anything else of this nature alight on it". In practice the custom of fanning the Gifts with the ripidia has remained in the Order

of Deacon's Ordination: a newly-ordained deacon fans the Gifts with the ripidion crosswise from the moment he is ordained and up to the singing of the Lord's Prayer.

² Since apostolic times the Holy Church has added to the Song of the Serafim the triumphal of the Jewish children who greeted the Messiah at His entrance into Jerusalem: **Blessed is he cometh in the name of the Lord; Hosanna in the highest** (Mt. 21. 9! Mk. 11. 10; Lk. 19. 38; In 13). Both parts end with the words **Hosanna in the highest**.

³ Archimandrite Kiprian, **The Eucharist**, 1947, p. 210.

⁴ **Ibid.**, p. 217.

⁵ We are speaking about the punctuation in the modern Russian literary style.

⁶ Archimandrite Kiprian, **Ibid.**, p. 217.

⁷ Even today Old Believers continue to only "It is meet and right". In modern Greek service books the words "to worship the Father Son and the Holy Spirit..." are given in parentheses.

⁸ Archimandrite Kiprian, **Ibid.**, p. 216.

⁹ **Ibid.**, p. 212.

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ties throughout the centuries. His Holiness Patriarch Iliya closed his speech by officially inviting His Holiness Patriarch Dimitrios of Constantinople to visit the Patriarchate of Georgia.

On Friday, May 4, His Holiness Catholicos-Patriarch Iliya and members of the delegation were again received at the Patriarchate where they took part in the official inter-Church talks with the Synodal Commission for Inter-Orthodox Relations of the Constantinople Patriarchate. In the afternoon His Holiness visited the Holy Trinity Monastery on the island of Khalki and was welcomed by the administrative staff of the Khalki school.

On Saturday, May 5, His Holiness Catholicos-Patriarch Iliya visited the Holy Sepulchre Metochion in Constantinople and then Metropolitan Meliton of Chalcedon in Chalcedon, who gave a reception in his honour at his residence.

On Sunday, May 6, His Holiness Patriarch Dimitrios of Constantinople and His Holiness Iliya, Catholicos-Patriarch of All Georgia, celebrated Divine Liturgy in the church of the Patriarchal Stauropegion Monastery of the Icon of the Mother of God "Life-Bearing Source" in Balukli. During the Liturgy the Primate of the Georgian Church turned to His Holiness Patriarch Dimitrios of Constantinople and delivered an address in which he stressed again the historical ties between the two Churches.

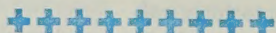
"We are aware," he said, "of all the difficulties to be encountered in the process of creating a closer unity among the Local Churches because of their adherence to their own ancient national

tradition. This precisely is the idea which should be expressed by the Holy and Great Council of the Orthodox Church, and then the council will be an exact measure of the spiritual power given to our Churches by our Lord. The problems to be discussed at the council should be solved in the spirit of Orthodox unity, as St. Paul the Apostle says: **Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God** (1 Cor. 2. 12). Then His Holiness Catholicos-Patriarch Iliya presented His Holiness Patriarch Dimitrios with an icon of the Great Mother of God St. George the Victorious, painted by Georgian icon-painters, as a token of the fraternal solidarity existing between the two Churches.

In the evening of May 6, before his departure, His Holiness Catholicos-Patriarch Iliya attended the reception held in his honour at the USSR Consulate in Constantinople.

During the reception His Holiness Patriarch Dimitrios of Constantinople thanked his hosts on his own behalf and on behalf of the hierarchs of the Constantinople See present. "The Orthodox Church," he emphasized, "is tied to the people and has been active among the people and for them for many centuries. She has always striven to perform her religious mission and to serve the people surrounding her within the framework of the laws governing each state, as well as to meet the vital needs of man and for the triumph of love and peace in humanity".

(Compiled from items in "Epispepsis", No. 15.V)





Above: Dr. Claire Randall, General Secretary of the National Council of the Churches of Christ in the USA, greeting the conference;

Below: the participants in the conference: Archbishop Kiril of Vyborg, a president of the conference; Archbishop Edward Scott, Primate of The Anglican Church of Canada, Chairman of the WCC Central Committee, a guest of the conference; and Dr. Philip Potter, the WCC General Secretary

